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JANUARY—FEBRUARY, 1931

FIFTH SERIES
VOL. XLVII, No. 1

Why We Must End War

The Minister's Thought Life

George Elliott

Lincoln and Three Methodists

The King and the Carpenter

The Realism of the Gospels

(FULL CONTENTS INSIDE)

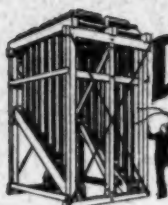
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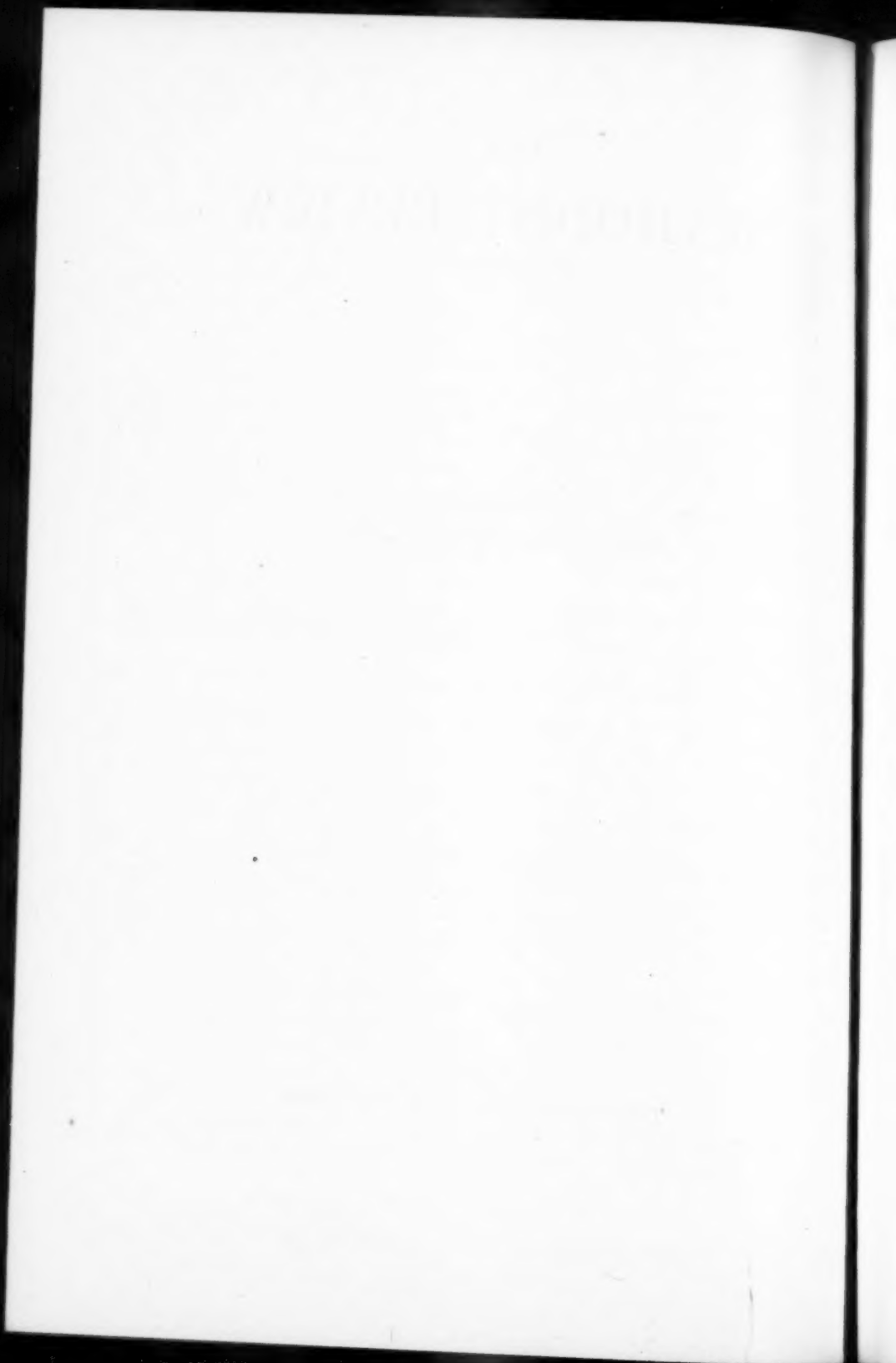
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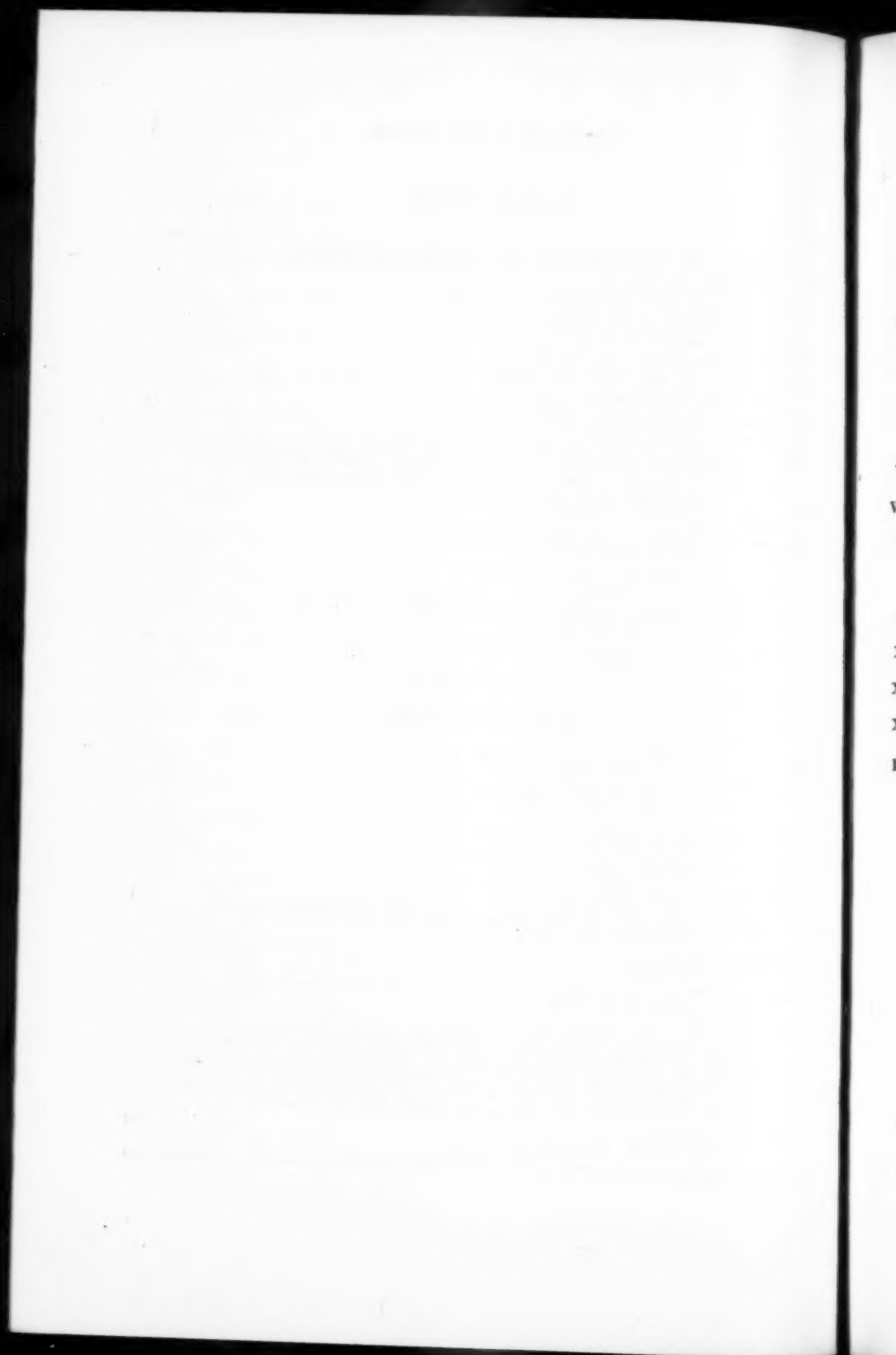
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THE REV. GEORGE ELLIOTT, D.D., LL.D.

Editor of the Methodist Review, 1920-30

Born, Licking County, Ohio, December 14, 1851. Died, Flint, Michigan,
November 2, 1930

TRIBUTE

(To Dr. George Elliott)

DOROTHY LOUISE THOMAS

LIKE some vast mountain with its shoulders rounded,
And curved to splendid symmetry by Time,
With vision clear, and insight, wide, unbounded,
He stood among us, towering, sublime!
Close to the winds of Heaven and the stars,
Nearer the lightning's flare, the thunder's roll,
He bore, as mountains do, the noble scars
Of God's great truths blazed deep upon his soul.
Yet looking down from dawn and cloudy splendor,
The mountain loves the valleys at its feet,
So toward all men his generous heart was tender,
And loving them, his sympathy was sweet.
Grant us the wisdom, God . . . lend us the Grace . . .
To learn—by looking on a mountain's face!

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METHODIST REVIEW

JANUARY, 1931

Why We Must End War

THE HON. ARTHUR MEIGHEN
Former Prime Minister of Canada

THIS is an age not of organization, but of organizations—societies, clubs, boards, leagues, commissions—and one gets bewildered in the endless maze. But with it all, the world is not well organized. It is not well organized for the purpose of distributing among its population the fruits of their toil by brain and hand in accordance with the contribution of each, and it is certainly not as yet well organized for the greatest of all consummations, the establishment of permanent peace.

It is our responsibility to see that the people of the world do not forget what war really is; that they continue to hate war and resolve to get rid of it forever. For if the people don't so resolve and stay resolved and mightily resolved, there is going to be war again.

Is it worth while to get rid of war? Is it worth while to make the biggest effort united humanity ever made? Is it possible? There are many who think it is not. Certainly it is the most difficult task mankind has ever attempted, but the first thing we must decide is that it has to be possible and has to be done. It is infinitely important for us to get to understand that war has to be ended, and why, and one of the objects of our effort is to drive home the truth and the reason behind it into all corners of the world.

I will tell you the reason as I understand it. Civilization has to end war or war will end civilization. Do we believe that to be true or do we not? If we do not, it surely is time we did, and if we do, then this race of human beings has to adjust itself to new facts, that is, facts which never existed before; it has to adjust itself to new tremendous facts, or pass out.

What are these facts? The chief one is this: Science has given us so great a command over the elements of nature that millions can be snuffed out in this day in a mere matter of moments. Where hundreds fell before in manly contests arm to arm, great cities now, the whole countryside, can be eaten up by the insatiate maw of chemistry. As soon as war got into three dimensions, that is, got into the upper

air and under sea, as well as on the surface, vast possibilities were opened up. When you get in three dimensions, weapons come into play which cannot be matched with other weapons and the issue decided as it has been decided in the past by a test of strength and skill. Let me repeat, such a test cannot be made in three-dimension war. Take the submarine. The Germans had only some thirty in use at any time in the last great struggle. These required ten thousand men. Against those thirty submarines were arrayed four thousand surface vessels, great and small, trying to suppress them; against the ten thousand men on the submarines were one million trying to resist them, and besides, immense mine fields, shore batteries of cannon and all kinds of immobile defenses. In defiance of all these, the submarines destroyed eleven million tons of allied shipping, and hosts of human beings. In the air attack on Whitsun in 1918, there were only thirty-three planes carrying on the offensive, and of these only six were lost, although they were opposed by one hundred British planes and as well by eight hundred guns, four hundred searchlights and a whole division of troops. Have we any idea of what the submarine and aeroplane of to-morrow can accomplish? Why, the French to-day can drop in one raid one hundred and twenty tons of bombs ten times the war maximum in weight, and every ton ten times as powerful in explosive destruction. There is death and desolation multiplied one hundred times already. In a single factory in Germany there is produced now two thousand tons per day of nitrate of ammonia—a compound which can be quickly converted into the most terrible of explosives. In the whole course of the Great War there were dropped in England only three hundred tons.

We have even British experts and American experts arguing as to how many cruisers each country is going to be allowed. General Groves is authority for the statement that one hundred modern aeroplanes in ten minutes can lay a cloud of poison gas from fifty to one hundred and fifty feet thick over an area of one hundred square miles. How long would a thousand cruisers last against a weapon like that? Aeroplanes traveling three hundred miles an hour, undetectable by sound, can carry gas bombs which would depopulate London. The only way these weapons can be met is by reprisals. Reprisal will follow reprisal until the civil population passes, this nation to-day, that nation to-morrow, by millions into eternity.

What we now call "The Great War" was won chiefly by pressure of blockade—a blockade perfected by the co-operation of your American Navy—a blockade which denied the means of living to one hundred million human beings not in the combatant ranks at all. This, too, was by way of reprisal, and it was carried on until the civil population cracked. In the next war there will be air blockade, and can the imagination picture what it means? If we ever had another, women and children and workers at home would be encircled with fire and sword the same as the Tommy and the Jack-tar.

We hear a lot about freedom of the seas and rights of neutrals. Neutrality did not prove to be tolerable for very many or for very long in the last war. Seventeen hundred neutral ships were sunk with thousands of neutral lives. Up to the twentieth century there was never a neutral ship sunk on the high seas in war. I wonder if people really think that neutrality is going to be possible in a great struggle of the future.

There is another reason why the whole institution must go. While it exists at all, those who want to escape its curse cannot escape. The sea is one, and the air is one, and you might as well say the world is one, and as one it must stand or fall according as it shows capacity or fails to show capacity to meet the new conditions which mankind has brought upon itself.

It is hardly worth while to adduce another reason. But this also can be said, that war has lost its efficacy; it never can bring victory again; it can only bring defeat and despair for both conquerors and conquered; it can leave nothing behind but victors in reaction and vanquished in revolution, and all alike impoverished; it once served a human purpose; it can now of its very nature serve such a purpose no longer; it solves no problem; it affords no security; it offers no prizes to the victor.

But, someone says, what about international law? Why not outlaw, by international agreement, these barbarisms that besmear the conduct of belligerents? Britain, they say, has offered to abolish submarines. Why not then have all agree to banish both aeroplanes and submarines, the bombing of cities, and poison gas? Well, perhaps it might be done on paper, but that itself would be hard enough, but if it got to paper there would be its end. No agreement to limit the means of destruction ever yet stood the test of war. Century after century has told us that you cannot make rules or make laws to govern war. War is itself the negation of law; it means that the reign of law has collapsed. The Declaration of Paris (1856) was acknowledged by virtually every power, but not one of its provisions stood up when put to the awful test. The Declaration of London also had to go. Times change, methods change, old rules do not apply to new conditions, and they are not observed even if they do apply. All these prearranged regulations crash and are consumed in the furnace of war. A belligerent fighting for his life will stop only where it is in his interest to stop. He may restrain himself rather than make an enemy out of a neutral, but he knows no other restraint.

Here we stand, then, in the presence of these stupendous facts, great facts, new facts, which make it imperative that war as an institution has to go. The question is, Can mankind at this fateful epoch make and enforce the biggest decision in history? Can mankind once more accommodate its institutions to its necessities? Can it demonstrate again that capacity for adjustment by which, and by which alone, it has survived the crises of the past? Failure of capacity for adjustment is nature's unforgivable sin.

The Great War taught us a lot, and some real progress has been made. We have the League of Nations provisions of the Treaty of Versailles, the Four-Power Pacific Convention, the Locarno Treaties, and the Pact of Paris. Without a doubt these treaties are all of value; they are evidences that the nations are moving to a conviction that stupendous changes have come and that an appalling fate awaits us if we do not meet those changed conditions.

The Treaty of Versailles defines an aggressor nation. It is a very simple definition: That nation is an aggressor which refuses to postpone the making of war until such time as its case has been reviewed by international pacific procedure. An aggressor as so defined is put under drastic disabilities. But the League of Nations is still a long way from masterful maturity and being a dependable fortification against war. The United States is not a member and there is much wanting in the provision of a background of force behind the League's decisions.

The Four-Power Pacific Treaty is an exchange of mutual guarantees between four great powers, looking to the respecting of each other's possessions, and enjoins each of those powers against war until a conference of all has reviewed its cause of complaint. It is, however, local in its application, and there is no ultimate reserve of force provided to restrain an aggressor nation. Nevertheless it marks a most creditable advance.

The Locarno Treaties are of like significance and they embody certain sanctions against the aggressor, which, within their scope, bring satisfaction and comfort.

The Pact of Paris, too, is an achievement highly honorable to America and to France, who together led the way, and to the fifty-odd nations who have joined in its terms. It is perhaps the most convincing evidence of all of that will to peace which through twelve years has spread far and deep over a maimed and chastened world. It outlaws war, solemnly, finally—so far as war can be outlawed by a naked contractual pledge. Does it really go that far? Yes, it does, save for the right of self-defense, and indeed, save for the right of self-defense, it goes farther still; it leaves all signatories free to draw the sword against another signatory who fails to abide by its covenants. It must be added, though, he is free also not to draw the sword.

In a spirit not of caviling, but of gratitude, and profound gratitude, for all that the Pact of Paris means, permit me to say that the gaps in it are very wide and very dangerous. I think it unlikely that you could point to a war in the past hundred years where both parties to the struggle did not claim for their conduct the sanction of self-defense and where the people of each country did not sincerely believe in the justice of their claim. Besides, what appears to be self-defense at first may afterward, in the light of fuller disclosures, turn out to be skillful and concealed aggression. In 1870, for example, there occurred the Franco-German war. The first day of its outbreak Mr. Gladstone addressed a letter to Queen Victoria, in which he declared that the unmistakable sentiment of both parties in

the British Parliament was against France as having forced hostilities. I need hardly add that later developments completely reversed this verdict, and reversed it for all time. But the Pact of Paris would never have stopped the siege of Paris in that awful year. Furthermore, as there are no material sanctions it is very likely that provocative or impatient statesmen will, in a crucial hour, feel confident that others will not oppose them, and that they can gain a quick and easy victory. Do not let us, I beg of you, be too easily content. All these treaties are good; they are all encouraging; they testify the existence of an essential fundamental, a consuming hunger, an anxious groping for peace on the part of the masses of mankind. But look over the span of these twelve years, and tell me what it is that has accompanied this procession of treaties across the panorama of history. The heart-breaking answer is in every man's mind—it is a remorseless growth of armaments, more destructive, more colossal, than the world has ever known.

Within a single decade of the Great War, which cost ten million lives and left a legacy of woe and wailing, of debt and death, whose groanings will not cease in two generations, within a decade of this war which was to end all wars, we have witnessed a multiplication of armaments, more costly by hundreds of millions, more destructive many times over, than any that staggered nations before the great catastrophe. Peace-hungry hosts in every continent stand aghast; conference follows conference, but each country has its own viewpoint and each is governed by fear. Yes, the policy of those governments is dominated by fear. It is out of fear that Britain pleads for the right of cruisers, which she thinks will guard her trade-routes and assure her people food when Armageddon returns. It is in fear born of the bloody battles of her past that France watches even yet across the Rhine, the Channel and the Alps, and while she looks with hope but without sureness to Locarno and the Pact of Paris, she gathers her decimated youth around her home fires again, tells them the story of Sedan and of Verdun, and warns them to depend upon themselves. Italy is summoning memories of ancient Rome, and fears, or seems to fear, the hostility of neighbors jealous of her restoration. "Russia," says Churchill, in a memorable sentence, perhaps a little extreme—"Russia, self-exiled, sharpens her bayonets in her Arctic night, and mechanically proclaims, through self-starved lips, her philosophy of hatred and death."

What of the United States? The favored of all nations, powerful, strategic—strategic by its power, strategic by its history, strategic by its geography, strategic by its universally acknowledged devotion to peace, strategic by its association in language and in blood with an empire equally devoted, the United States holds, as does no other power, the key to the safety of the world. And the United States is arming not for aggressive war, we all know that, but arming for purposes of neutrality, arming to preserve its rights in neutrality when a great war comes again.

This, then, is the situation which we face—a long concourse of nations wanting

peace, knowing as they must know that a real war now would crush them one and all, drive them back through centuries to primitive poverty and emaciation, until our civilization passes out as did civilizations of old, knowing all these things, but nevertheless fearful, and arming, ever arming, in response to the instinct for security.

We know, they know, everybody knows that security by armaments for one country means insecurity for another, and that competitive armaments will end where they have always ended, in competitive war.

What is the conclusion? It is the plainest conclusion ever drawn from the plainest facts. There has to be found a substitute for armaments, something else that will bring security not only to one, but to all.

There is manifestly nothing in effect now which goes far enough, for armaments still keep up, and larger every day. We have the Bryan Treaties, the Peace Treaties, the Pacific Treaties, the Locarno Treaties, the Pact of Paris, all these; but armaments multiply in every quarter of the globe, armaments that carry with them the menace and well nigh the certainty of war. Try these treaties by that test which is virtually the only test, and as a substitute they fail. We are a long way yet from being adequately organized against war, though we know, if we know anything, that the one supremely important task before our world to-day is to bring about that organization, nothing else and nothing less.

I write something now which I hope will be read in thoughtfulness and not in resentment. Such an organization cannot be brought about without the United States. That sentence opens to my last observation. It embraces within its periods the conclusion of the whole matter, and on the faith of it I make my appeal. Does America accept the truth of that sentence? I do not know, but believing as I do that destiny hangs on the American nation coming to accept it, I dare to implore you not to lightly cast those simple words aside. From your own viewpoint you yourselves must make decision, and from that viewpoint I am hardly qualified to judge, and perhaps I have no right to speak, but these hundred million people are, like all the rest of us, citizens of the world and far more vitally interwoven with its fate than we are apt to appreciate and understand. I write to you as one from without, as one from a nation among many whose hands already are joined. I write as one who wants you with us, and especially as one from a neighbor who knows you and trusts you and has never trusted you in vain. It was one of your own number, a great President of the United States, who pointed the way and portrayed the objective in language which can never be excelled. He said that the only substitute for the war system of his day was

an universal association of nations to maintain the inviolate security of the Highway of the Seas for the common and unhindered use of all the nations of the world, and to prevent any war.

Down the vista and toward the palace which your President pictured in those words we all must march, for there only is the home and the citadel of peace.

I know of the historic disinclination of this country to re-interpret an admonition of its first patriarch and President. "Entangling alliances" was a phrase brilliantly coined to describe a peril of the eighteenth century, but surely it should not be used now to prevent that co-operation by which alone we can escape a far greater peril of the twentieth. Something to take the place of competing armaments has to be found, and I despair of finding it except in "an universal association of nations," including as fundamentally indispensable the United States of America—an association within which means will be found to define and identify a guilty power and to hold that power in restraint.

There are those who say it is impossible to define an aggressor, to adjudicate on facts in the light of that definition, and put a finger on the offending power. The answer is, it has already been done. The League of Nations' definition, to which I have some time ago referred, has actually worked, and because it has worked a Greco-Bulgarian war in 1925 was avoided.

There are still more who say that sanctions to restrain an aggressor cannot be provided, and if provided, cannot be applied. The difficulties, I know, are great. To overcome them means some limitation of certain attributes of sovereignty which nations have always claimed. But after all, everything worth while in the way of co-operation entails something like that and the appalling truth is there is no other way in which mankind can adjust its affairs to great new facts of this present time, and make sure of survival.

Senator Borah has argued that to provide for force against an aggressor in a Pact of Nations looking to peace is an anachronism, and he applauds the Pact of Paris because it has no such provision. The very compact of this United States, the compact upon which it is built and its peace and order rests, provides for that very thing. The covenant of man with man over the whole sweep of this republic, the covenant by which you are citizens of one nation, binds each and all not only to obey the law and keep the peace, but to put forth, when called upon, the hand of force to hold in check an offender. It is no anachronism; it is the very essence of the social contract itself; it is the principle by which the integrity of a nation is assured and the reign of law sustained.

The practically minded man keeps telling us this whole plan is Utopian. Maybe so; but there is nothing too Utopian if it has to be done. The civilization of to-day would be Utopian to all ages gone by. He tells us it presupposes confidence in a World Court on the part of at least a dozen mighty nations and submission to its decrees. Even so; I put against him the plea of necessity, for otherwise man, who has conquered the forces of nature, is in turn conquered by his own discoveries; man, who has made a slave of the elements, becomes himself a slave. He tells us it means the curtailment of a sovereign right asserted by every state from the beginning of recorded time to make war when it deems itself aggrieved. So it does; I put against him the plea of necessity; the sovereign right of a single people to

fight must yield to the sovereign right of all to live. He tells us finally that it means the allocation of forces now controlled by governments, those physical forces which make for international destruction, that it means their allocation to abide the judgment of an International Congress and their steady reduction to the dimensions of an international police. Let us all pray that it does. I plead again the law of necessity, of imperious overwhelming necessity, for a movement toward this goal is the only substitute for the armament system of this day, a system which left alone may in no distant time send civilization crashing to its doom.

Nationalism, I know, is rampant still—narrow, short-sighted nationalism—and that nationalism must be abated. Every nation wants peace, I verily believe, but nations are self-centered and fear and distrust are with them tremendous factors still. Let us remember, on the other hand, by way of inspiration, that the inter-relations now of people with people are more intimate, the printed and spoken word pass night by night over deserts and oceans to every land; the processes of our minds, the longings of our hearts can be communicated without ceasing and on a universal scale; the bitter lessons of these years and the dangers looming ahead can be taught and retaught without hindrance over the whole range of nations, and surely there are common chords of humanity which will vibrate still when touched in unselfish appeal by brothers in the crusade for international friendship of every tribe and tongue.

Not to-day, perhaps not to-morrow, can this evolution in human relationships be brought about, and anarchy, which long ago, by the organization of individual states, had to yield to law and order there, be banished also from the larger field of international affairs. Not to-day, perhaps not to-morrow, can all this be done, but the time for preparation is now, the time for learning and for teaching and for mission work, for high resolve, for definite progress day by day—that time is now, and let us all rejoice to take our part.

The Minister's Thought Life

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CHESTERTON somewhere says that if he were a London landlord and a man should come to him for lodgings, he would not inquire into his ability to pay and such like, but only this—"What is your philosophy of life?" Certainly that is a primary question and there is a sense in which the answer one gives colors all of one's responsible acts. When, therefore, we inquire into the nature of the minister's thought life we are getting close to the heart of things and the start of things. For the quality of thought determines the quality of being. "As a man thinketh so is he." That is because ideas are incipient acts. "To think is to act." Every thought entertained changes thereafter in some way the complexion of one's life. Sometimes it is the world's life which is thus affected. Ever timely is that warning to conservatism—"Beware when God Almighty lets loose a thinker on the earth. Then all things are at stake." Quite properly does Jesus, with that inevitable correctness of his, put the main emphasis upon the inner life.

In the light of these obvious facts, it must at once be evident that there is on the part of the minister a moral obligation to be intelligent. To be sure this is incumbent upon everybody, but chiefly upon those who are called to leadership in the realm of thought, and to such the preacher is. "Like priest, like people." We are just as much duty bound to think straight as to live straight. When in our official capacity as interpreters of life we speak from our ignorance rather than from our understanding, it is more than bad taste that we are guilty of, it is bad morals. The demand for honest and rigorous thought becomes intensified when we consider how much of our thinking must be vicarious. It is a fact, albeit a lamentable one, that most people either decline or are unable to exercise their mental faculties in any strenuous way on weighty subjects. That means that in matters religious we have to do other people's thinking for them, however undesirable that may be from an ideal standpoint. It is plain that we cannot escape the responsibility of being among the select few who really reflect.

The demand for conscientious thinking on the part of the clergy is to-day greater than ever, for we are living in one of those recurring periods of time when the world seems bent not so much on following precedents as on making them, or, to use the phraseology of Scripture, when "old things are passed away and all things are become new."

But mere conscientiousness will not suffice. We must be, in a sense, creative in our thinking. The preacher's business is to be something more than an echo;

he should be an original voice. His function is not exhausted in reproducing the thoughts of the past. He, like his forebears, must, in travail of soul, yield us thoughts new born. Only so can he help the world to its better day.

We talk about the "faith once delivered to the saints" as though it consisted of a closely wrought system of truth, mosaic-like in its detail, and requiring only that it be passed on as we received it. Actually it is a certain spirit, a certain experience and certain fruitful ideas with a power of development. The difficult task of the ministry in every age, most of all in this, is one of re-appraisal, re-expression and, what is hardest and yet most important of all, the discovery of the heretofore unrecognized but far-reaching implications of the Christian message. It is this, the interpretation and application of the Evangel, which calls for all the intellectual acumen we possess.

But a creative, a pioneer mind like that must exercise a freedom which knows no unnatural restraint. Only by the play of an unfettered intelligence can a minister make his most valuable contribution to the thought of his times. We do not mean by mental freedom that a man has the right to make a moral pest-house of his mind where diseased as well as healthy ideas are given lodging. He cannot with impunity do that. Common sense will impose a wholesome censorship in such matters. There should, however, be no mental taboos imposed because of the sacredness of some subject which, like the ark, might not be touched. A biologist used to say that on many a path of investigation he came against a sign marked "No thoroughfare" and signed "Moses." One says it reverently, there can be no Holy of Holies which the mind of man may not enter. Impertinent you may call it, but such is the nature of man. You may remind us that fools rush in where angels fear to tread. Very well, God be thanked for the fools. How much we owe to them. Thanks for every prying knave, more daring than his fellows, who has brought fresh truth to light. The mind must be a free rover, else the time of "fabled deities and false" would still be with us and all our souls would have to feed upon "vain reports of oracles uncertain and obscure." A minister then, as we conceive it, must be that opprobrious thing called a free-thinker, which, by the way, is not incompatible with holding convictions of the strongest sort, but rather conducive to it. His must be a faith that fearlessly inquires.

In a ministers' club a paper was read by a student of New Testament Greek. It dealt in a luminous way with certain words found in our New Testament which have taken on a new and clearer meaning in the light of recent archeological discoveries and the critical studies of such men as Deissmann. In the discussion which followed, one minister said he lamented such studies and actually closed his mind to them because they disturbed his faith. I think we make too much of this so-called safe-guarding of faith. What sort of faith is it that needs such careful protection? Truth is its own sufficient defense. Listen to old Milton: "Who

knows not that truth is strong! She needs no policies, no stratagems, no licensings, to make her victorious. Though all the winds of doctrine were let loose upon the earth, so truth be in the field, we injure her to misdoubt her strength. Let her and falsehood grapple; who ever knew Truth put to the worse in a fair and open encounter."

Then again, it behooves a serious-minded minister to acquaint himself with the thought currents of his day. Else—and this is the fatal flaw in much of our preaching—he is an "intellectual somnambulist" walking about in a world not realized. To direct successfully our times we must know our times. It was said of a certain preacher that half of him was in heaven and the other half in the seventeenth century. He may have been a saintly soul, but it is certain that he had no message for his own generation.

In the minutes of the Methodist Conference held at Baltimore in 1780 occurs this question: "Ought not all our preachers to make a conscience of rising at four, and if not, at five: (is it not a shame for a preacher to be in bed till six in the morning?)" Answer: "Undoubtedly they ought." A better question to-day would be—"Ought not all our preachers to make a conscience of knowing, at least in a general way, the findings of science, the tendencies of philosophy, the best thought in social ethics and the trend of things in political affairs? (Is it not a shame for a preacher to be so ignorant of the latest results in biblical scholarship?)" Answer: "Undoubtly they ought." For a minister to use evolution and Darwinism interchangeably as if they meant the same thing, to call a scientific hypothesis a guess and to denominate all critics as enemies of the Bible, is to show an ignorance which, whether willful or unintentional, is yet alike reprehensible. We do not have to accept the current views, but it is at least our duty to try to understand them, and if possible allow our minds to wander freely and familiarly among them.

We must make up our minds to it that with an ever-growing number the pulpit has little authority save that which the occupant gives it. It is only the authority of knowledge which they acknowledge. We may harp on the duty of church-going and all that, but if to duty is not added manifest profit, our appeals will be futile. We need careful thinkers in the pulpit, who are familiar with what belongs to the age as well as what belongs to the ages. Hugh Black once said to his students: "When I go into a minister's library and look at the dates when his books were published I can tell in what year he stopped thinking." In this day and generation when only with the greatest exertion can one keep pace with the growing thoughts of men, for a minister to stop thinking is simply appalling.

Another reason why a minister should familiarize himself with the thought-currents of his day is this—he may find in some of them positive encouragements to faith. It were a sad commentary on our religion if the most thoughtful men of to-day were arrayed in solid phalanx against it. But this is by no means the

case. The attitude of many is increasingly cordial. This is particularly true in the social sciences. The writings of such men as J. Arthur Thomson in the realm of natural history show that careful study of the organic world leads to no such fatalism and irreligion as has, in the past generation, been regarded as its logical outcome. Make no mistake; there is ample water in the great thoughts of our times on which to float the vessel of faith and the exponents of these thoughts are not to be conceived of as lurking in submarines to wreck our fragile craft, but rather as working together with us to chart the seas of God.

Attention may profitably be called to one or two of the temptations which assail the preacher in the region of the mind. There is, for instance, the temptation to disparage the intellect, to look upon it as a kind of traitor in the camp, or, to change the figure, to be frightened by its free operation as it opens up to the inquisitive spirit the bewildering immensity as well as mystery of things with all the consequent danger to faith. But life itself is dangerous and the best life awaits only him who dares. Besides, we are bidden to love God with our minds. It ill becomes us, therefore, to despise or misuse that God-like faculty.

Then there is the temptation to pretend to know more than we do. Let us beware lest we be more intent on appearing wise than on being so. It was once remarked that "no one could possibly be as wise as Daniel Webster looked." Our prestige would not suffer if our assumed omniscience should be tempered somewhat with a touch of agnosticism. A little intellectual humility in the preacher is not a bad thing. It inspires confidence.

Lastly there is the temptation, perhaps most subtle of all, of using mental short cuts which are just another species of mental slothfulness. This is what I mean by mental short cuts: we see an evil and then without analyzing it we instantly fling in its direction some ready-made formula couched, as a rule, in most general terms. For instance, here is a war-ridden world. How shall peace be found? We brush aside as foolish makeshifts the World Court, the League of Nations or such like, and then aver that the only solution is "Christ in the hearts of men." Obviously true, but utterly unhelpful standing thus alone. What we fail to see is that the League of Nations, the World Court or something of a kindred sort may be the very preparation needed for the coming of the Lord, the casting up in the desert of our international life of a highway for our God.

A number of years ago, at one of the sessions of the Newark Conference, a fine survey was presented of some city, I think Rutherford. Carefully prepared charts showed the location of the churches in relation to their membership and to the population in general and other detailed information of a most valuable sort laid bare the situation and the problem of that particular town. When the presentation of the facts was over, one of the older ministers arose and with a contemptuous wave of the hand in the direction of the charts and printed summaries, said in substance: "Brethren, all this is foolishness. I have no use for it."

Then his voice grew solemn and his manner more emphatic as of one speaking profoundly and conclusively, and he began to beat his breast as he added: "The trouble, brethren, is sin in the human heart." Yes, admittedly that was the general problem, but the specific problem was what brand of sin was plaguing the people of Rutherford, how did it get there, what sustained it and by what means might the healing balm of Gilead be best applied. These were unrecognized factors to him and yet such as may be ignored only at the peril of success. There is no substitute for hard thinking and exact knowledge. We must go to the roots of the matter. We must be willing to think things through and not be content to arrive at certain optimistic or pessimistic conclusions with the facility of the Christian Scientist who simplifies his problem by leaving out half the factors involved.

It is easy to talk along these lines because we all probably have a deep conviction of sin on the subject. Certainly the writer has. It is a difficult road, though rewarding, to which this paper calls us. It is so easy to lose in the shuffle of affairs those golden hours which each day should yield us, hours when we are permitted to look into the soul of things and to send our thoughts wandering through eternity.

Albert Schweitzer

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BURSTING with contradictions, Albert Schweitzer is one of the most provoking and fascinating personalities of this generation. A critic and a saint, a musician and a philosopher, a dreamer and a man of action, excessively sensitive to pain, yet deliberately exposing himself to misery and disease, he is too big to be encompassed by a phrase.

At the age of thirty Schweitzer had distinguished himself in theology and music. Then he decided to spend the rest of his life fighting "on behalf of the sick under far off stars" in the Ogowe District, Equatorial Africa. At twenty-one years of age he determined to give his life until thirty to science and music and if at that age he had accomplished what he hoped to do he would give the rest of his life in service to humanity. During the next nine years the publication of the *Sketch of the Life of Jesus* and *The Quest of the Historical Jesus* established his reputation as a scholar.

As a musician the mystic in his soul found expression and won praise. The English said his playing "is not only a display of brilliant technique, but an act of worship." The Germans, Norwegians, and Swedes listened with appreciation to his interpretations on the organ. The Bach Society of Paris elected him their organist. As soon as it left his pen his "J. S. Bach" received recognition as a standard work on that master musician. He always loved music. As a boy he could play before he learned the notes.

His father was pastor in the village of Grunsback in Alsace-Lorraine. He was a very strict man. His sermons made a deep impression on his son as a boy. Once a month he preached on missions, and this doubtless affected the boy's later life.

Schweitzer's book *On the Edge of the Primeval Forest*, telling of his first four and a half years in Africa, has been his most popular volume. It has been published in English, German, French, Danish, and Finnish. The beginning of this book gives his defense for his missionary enterprise. His friends in Europe had criticized him saying:

A man of your talent and ability can do more good here than in Africa. If you go to Africa your music, your culture, your influence will all be wasted. Besides, the Africans do not feel pain as we do. If they should feel pain it is not your fault. You have no duty toward them. Any way, these Africans are so degraded that no one can possibly help them.

To this he answers:

Europe is Dives, rich in priceless medical lore, and Africa is miserable

Lazarus, sitting at Dives' gate. Europe must not sin against this poor man and allow his sores to cry out accusation against Christian mercy and love.

Why did Schweitzer take it upon himself to fulfill this responsibility? In the conclusion of his book *On the Edge of the Primeval Forest* he calls all who have felt pain to join in a new fellowship:

The fellowship of those who bear the mark of pain. We are all members of this fellowship. Those who have learned by experience what physical pain and bodily anguish mean belong together the world over; they are united by a secret bond. He who has been delivered from pain must not think he is now free to take up life just as it was before. He is now a man "whose eyes are open" with regard to pain and anguish and he must help overcome these two enemies (as far as human power can control them) and bring to others the deliverance which he has himself enjoyed.

Did Schweitzer go to Africa to relieve pain or to spread the gospel of Jesus Christ? If a man merely relieves physical pain is he a Christian missionary? In a few minutes we shall go a bit more deeply into these questions.

Just now let us point out the significant fact that although Schweitzer was sent out by the Paris Evangelical Mission they furnished only a home and some help in building a one-room hospital. All the other expenses he provided for himself by personal solicitation, organ recitals in Europe, and the income from his books.

Of his work in Africa he writes much of interest. His field is near the equator and is subject to the terrific heat of the sun. It is a hard climate for the white man. But this is the way he spent his day in Africa: from nine to twelve, hospital work; from twelve to one, lunch; from one to three, music; from three to six, hospital; two hours every evening for study. The music was possible by means of a specially built pedal piano kept in a steel case to protect it from insects. It was the gift of the Bach Society of Paris. The books he needed in study were sent from Europe. Even when weakness and disease took hold of him, his mind was clear. Most of *Civilization and Ethics* was written in these evenings in Africa.

Schweitzer spent four and one half years in Africa. These years were saddened by the war in Europe. Born in Alsace-Lorraine, educated in France and Germany, and having many friends on both sides of the conflict, his heart was doubly saddened by the war. The war broke his mission financially and compelled his return to Europe at the end of 1917. He was in debt for the running of the mission and sick from his too long stay in the tropics. He was sick for the next two years and underwent two operations to regain his health.

In 1923 he gave the Dale Lectures at Mansfield College, Oxford. They are published in two volumes, *Decay and Restoration of Civilization* and *Civilization and Ethics*. He returned to Africa in 1924 and remained until the summer of 1928. The story of this second period in Africa is told in another book not yet translated into English.

Schweitzer has an intellect of the first order. F. C. Burkitt of Oxford, in the introduction of Schweitzer's *Quest of the Historical Jesus*, says:

The book here translated is offered to the English-speaking public in the belief that it sets before them as no other book has ever done the history of the struggle which the best equipped intellects of the modern world have gone through in endeavoring to realize for themselves the historical personality of Our Lord. . . . His grasp of the nature and complexity of the great quest is remarkable, and his exposition of it cannot fail to stimulate us in England.

Not only does Schweitzer have a good mind, he trusts it as far as it will take him. In his *Decay and Restoration of Civilization* he indicts this age with nationalism, materialism, shallow social ethics, a complete neglect of philosophy, and a pride in manipulation and externals. He says we have produced no great thinker in fifty years and the result is confusion about ethical values. He insists that what is thought in the philosopher's study to-day is believed on the street to-morrow.

My first plunge into this philosophy was a shock like a dash of cold water. He says that western thought has been chasing a phantom of an optimistic world view. All our thinkers have tried to demonstrate that the external world corresponds to our inner world of spirit, that it is ultimately ethical and on the side of righteousness. This view, he says, is false and can no longer be held. The external world is not ethical. It does not make for righteousness. The universe cannot be held to be purposive, for there is as much in the universe to deny purpose as to affirm it. Our knowledge of the external world is too limited to form any optimistic philosophy from it. Schweitzer claims to be the first western thinker to admit all this.

The basis of his philosophy is the "will-to-live." This is the rock bottom of his whole intellectual structure. Not the eternal world that we can know only at second hand, but the "will-to-live" that we know directly by intuition is his hope for philosophy.

To take our will-to-live and read it into the universe has always been our method, but we have never been willing to admit it. In spite of all our efforts we have never been able to do away with the dualism between the "will-to-live" and the outer world. The only honest thing to do is to recognize and admit this dualism. To harmonize and gloss it over can never solve the problem.

Everyone has supposed that if we lost our world view we would lose our life view. This is not true, for our life view grows out of our "will-to-live" and carries us beyond our intellectual knowledge of the objective world.

From this simple "will-to-live" in every person he builds his ethics and philosophy. My will-to-live leads me to "reverence for all life." This is his foundation for ethics. Because I will to live I must reverence the same will in all life. Notice he says "all life"—not "all men." To an ethical man life as such is sacred.

He shatters no ice crystal that sparkles in the sun, tears no leaf from its tree, breaks off no flower, and is careful not to crush any insect as he walks.

But you say man cannot live except by the death of vegetables and animals. Very well, then take other life when absolutely necessary to the well being of a higher life, but remember that all destruction of life is evil. You must keep a constant sense of sin and maintain and cherish all life possible. If you cut hay all day to feed your cattle, do not carelessly clip the top of a flower on your way home.

This ethics of reverence for life is the ethics of Jesus brought to philosophical expression. It has no complete world view, but only a life view for daily living.

From this flow two or three corollaries. First, ethics roots primarily in the individual. The present tendency to root ethics in society is fatal. The root of ethics is the surrender of the individual will-to-live for the sake of other life. "Resignation is the vestibule through which we pass in entering the palace of ethics." Only he who experiences inner freedom from external events in profound surrender of his will-to-live is capable of permanent surrender of self for others. The next corollary is, active self-fulfillment is attained in ethical conduct practiced between one man and another. Lastly, ethics extends into the life of all the community.

European ethics has refused to consider resignation. It has dealt only in active self fulfillment and community ethics, and thus a shallow system has grown up without sound basis. Eastern ethics has neglected self fulfillment and community ethics and over-developed resignation. Up to the present time only Jesus has constructed a genuinely complete ethics that combines both passive and active self fulfillment. Yet even he makes no effort to adjust his own standards with the ethics of society.

In his *Quest of the Historical Jesus* he advances this thought still further, saying that the modern lives of Jesus have sought to bring Jesus to our age by reading our ideas into his words. Jesus, he says, believed in the early coming of the end of the world. His ethics were those of complete union with the God, who is more than all the world goodness. This union expresses itself by, "inasmuch as ye did it unto others." The mistaken belief of Jesus in the early coming of the apocalypse caused him completely to neglect the standards of the society of his day. The elect were called out of the world to live a life in preparation for the coming kingdom.

The greatest danger of the modern age is to conceive of the kingdom of heaven as coming on the earth by the good deeds of man. Jesus taught differently. The kingdom of heaven was to come suddenly, not as a result of man's goodness, but by the will of God. The goodness of man is to act only as an effective fervent prayer going up to God. Jesus was mistaken in looking for the early coming of the kingdom of heaven, but correct in his attitude of distrust of the world and the power of man's goodness to make this world the kingdom of heaven. By our

belief in the gradual coming of the kingdom of heaven on earth through man's reformation we are making religion sociological and losing all religious power.

"The world affirming spirit of modern life must struggle with Jesus at every step over the value of material and intellectual goods—a conflict in which we may never rest." His conclusion is that—

for the institutions of Society we must affirm the world in conscious opposition to the view of Jesus on the ground that the world affirms itself. For the individual the world is personally rejected as it is in the sayings of Jesus. This tension alone sets up religious energy.

Jesus as an historical figure is a stranger to our times. We must never violently make him conform to any age. His value lies in a constant bringing of a sword to disturb our satisfied life.

Schweitzer says that nothing so reveals a man as to write a biography of Christ. In Schweitzer's biography one sees his absolute intellectual honesty, his broad grasp of facts, his keen analytical ability, and most of all his deep mystical life. Many of us would little cherish the view of a Christ who had a normal birth; whose public ministry lasted only one year; whose miracles never violated any law of nature; who never publicly claimed to be the Messiah except at his trial, and only once privately, at Caesarea Philippi; who had no doctrine of atonement or sacraments; who never thought of founding a church; and who went about preaching the mistaken gospel of an early end to the world.

"What is there left?" we ask in horror. There is left a man with complete resignation to God, spending all his time bringing life abundant to other men—a man who calls you and me to a similar task. To use Schweitzer's words:

He comes to us as one unknown, without a name, as of old, by the lake-side, he came to those who knew him not. He speaks to us the same word, "Follow thou me," and sets us to the task which he has to fulfill for our time. He commands and to those who obey him, whether they be wise or simple, he will reveal himself in the toils, the conflicts, the sufferings which they shall pass through in his fellowship and, as an ineffable mystery, they shall learn in their own experience who he is.

These words are not rhetoric. Schweitzer's Jesus, "without a name," whom he knows not, is close to him. Schweitzer is a mystic and a dreamer. What he says of Bach is true of himself:

In the last resort, however, Bach's real religion was not orthodox Lutheranism, but mysticism. This robust man who seems to be in the thick of life with his family and his work, and whose mouth seems to express something like a comfortable joy in life, was inwardly dead to the world.

I like to think of him back in Africa—at dusk walking through his hospital. His own description I quote in full:

The operation is finished, and in the hardly lighted dormitory I watch for the sick man's awakening. Scarcely has he recovered consciousness when he stares about him and ejaculates again and again, "I've no more pain!"

I've no more pain!" His hands feel mine and will not let it go. Then I begin to tell him and others who are in the room that it is the Lord Jesus who has told the doctor and his wife to come to Ogowe and that white people in Europe gave them the money to live here and cure sick Negroes. Then I have to answer the question as to who these white people are, where they live, and how they know that the natives suffer so much sickness. The African sun is shining through the coffee bushes into the dark shed, but we, black and white, sit side by side and feel that we know by experience the meaning of the words, "and all we are brethren."

Than this there is only one picture I like better. This picture lies in some future date. It is Albert Schweitzer, returned missionary from Ogowe, Africa, playing the organ in some small Alsatian village and blending his soul and other souls into eternity by his interpretation of his beloved Bach. It is his wish to end his life this way, and I hope that wish may be granted him.

Wanted: a Possessing Faith

ROYAL G. HALL
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"I don't want to possess a faith. I want a faith which will possess me."

Charles Kingsley—*Hypatia*.

THE modern man lacks a possessing faith. Perhaps that has been true of the mass of people in every age, but it is significantly true of this age. That multitudes still have an ecclesiastical relationship is evident, but that it is often peripheral to the real interests of life is, I believe, undeniable. The lack of interest in the more essentially religious aspect of church work, the increasing difficulty in church finance, especially for evangelism and foreign missions, the disillusionment of many of our finest youth as to religion, all these make doubtful any undue optimism as to present-day religious outlook. Neither is it a matter of fundamentalism or modernism, as some would have us believe, for great groups in our population are equally indifferent to either. Nor is this religious indifference solely a matter of American life. It is a world problem. Different as contending world faiths prove to be they are all alike in a common bewilderment. Christianity, Buddhism, Judaism, and Mohammedanism are alike finding themselves challenged by forces ranging from actual hostility, as in Russia, to mild indifferentism.

This world-wide bewilderment of modern religion would indicate that whatever factors may be found will thus be more general and basic than those which divide us as modernist and fundamentalist. Does it not point to a new world mentality, developing out of the contemporary culture created by industry, science, and democracy? Is not this mentality by the slow process of attrition making meaningless and alien much of our traditional religion? Individuals may still give nominal allegiance to such religion—they possess a faith—but do not the "acids of modernity," as Walter Lippman has so aptly termed these disintegrative factors, make it an impossibility for many of them to be possessed by their faith? Hence, religion becomes no longer a passionate quest but an inherited traditional faith.

What is back of this inability of current religion to possess the deeper phases of our lives? More factors certainly than can be surveyed in an article such as this, but several, it would seem, merit consideration.

I

Traditional religion reflects a type of civilization foreign to the real experience of most of us. The student of culture is aware that religion does not develop in a vacuum as a divine insert but is rather an integral part of the whole social process, reflecting in every way the *mores* of the age. Traditional religion is to-day in large

part the product of a past world which absolutized and stereotyped values and forms which were vital and meaningful in the experience of that age. Men found religious satisfaction in that formulation, but they are no longer able to do so. A new world has developed and traditional systems arising from that past have little appeal because the experience they formulated is not a part of the real world of their lives. Their social experience has been changed so that the old objectives which formerly united them in the common tasks no longer avail to develop the enthusiasm and religious motivation needed for this new world of social living.

Let us look at our traditional religious faith. Its ideals, its cosmologies, its rituals are the projection of a social order which has disappeared. That social order was one of simple pastoral or agricultural living, of kings, slaves, rulers, and subjects. Its marks of prestige were those of the "old regime"; that is, royalist, aristocratic, authoritarian, and militaristic. These are all eccentric to the driving forces back of the world of the modern man. Here we find industrialism, science, democracy, republicanism, urbanism, and the impersonal relations of the new technological civilization. Only in backward areas untouched by the forces of the modern day or in a church which controls through education the development of youth can this traditional formulation of religion be made strong and vital enough to check the forces of the new age with their powers of disintegration. Even then it is not likely to succeed for any considerable period of time.

Now the modern man is increasingly becoming emotionally attached to the world of his experience rather than a past world. Because the daily round of his life is lived in a world so different from that in which his religious thinking arose his emotional loyalty is leaving religion and finding a home in this new world of social experience. The modern intellectual is apt to underestimate this fact. He sees the religious difficulties too largely in terms of beliefs, unaware seemingly that this is the least important in the final analysis. Intellectual interpretations, necessary as they may be, are secondary to the emotional attitudes and drives as men face the experience of living. Where one man finds difficulty in giving a satisfactory explanation to his world, to get intellectually adjusted, a multitude are finding difficulty, as they face a new social environment, to get emotionally adjusted. This new world of man's social experience has not found its direct projection into religion—somehow it seems quite eccentric to the basal patterns of his social structure.

Traditional religion is based on experiences which multitudes of us decreasingly share. For example, it grew out of an agricultural civilization where the forces that primarily affected man's welfare were things over which he had no control. Would the rains be ample, would game be found, would the seasons be timely? The emotional life centered around relations largely extra-human; religion gave expression to the feelings of dependence on nature, on cosmic forces seemingly beyond the control of man. The Psalms gloriously portray this feeling of dependence; the rituals of our faith are rooted in the feelings of an agricultural people. It

was a world that emphasized orderliness, fixity, permanency; the kind of a culture where one rooted himself and developed emotional patterns in stable organized personal groups. What a different world of experience awaits multitudes of us to-day! That old culture of depth, stability, and intimate personal grouping has vanished. The new order of urban life speaks of change—superficial secondary relationships—sentiments that do not easily find permanent roots. As Walter Lippman says, "Where the old honeysuckle vine used to be stands the new service station." The old fears of hunger, insecurity, and dependence are still with us, but these are no longer largely related to nature but are tied up with human relations. The new sense of human dependence takes a different form and impels us to different emotional experiences. The world we experience comes no longer as the gift of the gods but as the achievement of man. We feel dependent upon human energy, human intelligence, human co-operation. We are impelled, as a recent thinker has said, not to a theological solution but to a human and social idealism. Our moods are rooted more and more in problems of unemployment, business depressions, the social and economic system in which we find ourselves enmeshed. The sense of individual sin, the sense of emotional resignation to the will of God, the sense of need for personal salvation, dominant notes in traditional religion, are dulled in this new world of our actual experience. We sense other needs; needs felt to center about the new socialized world in which we find ourselves. Can we find a spiritual ideal which is capable of giving escape from mere absorption in the instruments of living, able to free us from the surface play of things? Can we find a pattern of life that shall demand not detachment from the wheel of things but mastery of them so that meaning may be given to our struggles and our tasks? Can we ethicalize this industrial age of collective social life, of billion dollar trusts as traditional religion ethicalized its world of petty trade? Are altruism, benevolence, and charity, the great Christian virtues which reflected the social idealism of an essentially individualistic agricultural society, sufficient for such an age? Can we acquire the wisdom to order wisely and to a worthy end the technique the new science has created for us? Can we achieve salvation not only from a poverty still with us, but from a surfeit of things that we have apparently neither the intelligence nor the skill to control for the welfare of all rather than the enrichment of the few? Can we develop a sensitivity that is sufficiently humanized and Christianized to refuse to feast while others starve, to enjoy while others suffer, to spend for luxuries while others lack the simple necessities? It is in these areas of our experience that we feel the grip of the spiritual realities of our day. Now in large part traditional religion has lacked power in these new areas of our living. One does, to be sure, find a profound insight in the simple ethic of the prophets and Jesus. There one does discover a rare sensitiveness to injustice and a keen awareness of the primary values of love, fellowship and justice which arose out of the nomadic ideal of Israel. But the very simplicity of that ethic in many respects defeats it in

an age of gigantic corporations, mass production, and world economic interdependence. Who is my neighbor in a world in which my vote for a tariff may mean the tragedy of unemployment to men and women in far distant lands? What does it mean to love thy neighbor as thyself in a city of Park Avenue and the Ghetto? No; profound and significant as are Jesus' general principles they are too abstract and general to solve the intricate complexities of modern society unless shaped by the mind of the engineer and technician as well as the prophet—in other words, their very simplicity reflects a primary group society rather than the great world of urbanized industrialism with its impersonal human relationships.

Men are craving to-day a spiritual ideal capable of giving meaning to this twentieth century enterprise in which so many of us find ourselves enmeshed. But it will have to come to us speaking the experience of our age, not of another, symbolizing the aspirations of the man of the machine as well as of the soil, finding its values not alone from the past but in relation to a changing future. The modern man's conception of God will need to be construed not on political patterns derived from the absolute sovereignty of a past age but through adjustment to the thinking of a democratic world. He will come to recognize the activities of this God not as externalistic to himself but as increasingly blended with his own activities. He will come to interpret the purposes of this God not as within the confines of his own arbitrary counsels but as including the co-operation of man as a real part of that purpose. The New Humanism and secularism of our day can not be ignored. It is gradually altering the mind-set of the generation. A mediæval God will not suffice for an age of democracy. As one of our great theologians stated a few years back, "Benevolent despotism no more becomes God than man." The relating of religious symbols, ideology and aspiration to this new secular world of democracy, industrialism, and science is the driving need of the day. Leadership in religion is moving forward to the task but speed must be accelerated if youth is to be held and the age made meaningful.

II

Traditional religion has largely lost its power of integration for our age. That is not surprising. Most of us have within a few generations been rooted out of the simple, narrow life of virtually self-sufficient primary groups and thrown into urban life based on impersonal secondary relationships. This has revolutionized all our ways of living, thinking, and feeling. This is true not only in religion but everywhere else. Science and religion are quarreling, art is esoteric and largely divorced from industry and life, the machine grinds out goods but separates joy from work and fails to build the harmonious life that shall allow for the development of creativeness, beauty, and human fellowship. Traditional religion, because it reflects a past culture, has not been able to flood the world of the twentieth century man with significance and larger meaning. It did do that to a much greater

extent for our forefathers. Certainly, as Mr. Tawney's studies have shown us, Christianity prior to the rise of nationalism and capitalism had a real synthesis. Catholic Christianity in the Middle Ages possessed a set of values that entered into everything that people did and gave it worth. The farmer had his field blessed before plowing; the harvest was a religious festival. Religion was the inspiration behind the musician, the painter, the sculptor, and the poet. There was everywhere a common belief which unified life. Religion, as numerous writers have pointed out to us, was the keystone which held together the mediæval social edifice. The hierarchy of values headed up into a system of which religion was the apex.

The Reformation started this movement of secularization which is finding its completion in our generation. The so-called sacred world of religion has decreased and the secular world has increased. Most modern-minded persons have hailed as advancement this passing of a church-controlled civilization. But they have not recognized that with this has likewise largely passed the ethical control that gives meaning and zest to activities. Thus business and state, to note just two, developed free from religious control and claimed exemption from religious obligation. Business is business, politics is politics. There developed, as Tawney has brilliantly remarked, "a dualism which regards the secular and the religious aspects of life not as successive stages within a larger unity but as parallel and independent provinces governed by different laws, judged by different standards and amenable to different authorities." Thus it became possible under such a division to preach the religion of Christianity in one field and practice the religion of material success in another.

What has happened as a result of this in the modern world? Well, for one thing, wide areas of life are then felt to have no religious significance. There is a loss of meaning in the daily task. John Dewey says, "When the endeavor to realize a so-called end does not temper and color all other activities, life is portioned out into strips and fractions." How thoroughly that is revealed in any study of the present age. Life has been chopped up into bits; it is in patches, fragmentary and ununified. Particularly is this true of youth. The cement that should hold his world together has dropped out. No spiritual ideal dominates him sufficiently to give him mastery over the surface play of things and he becomes absorbed in that worldliness which is purely the mechanics of living. Because there is no great goal of life that can suffuse with meaning the things of his secular world, many of them are seeking to forget the meaninglessness of their existence in the hectic pursuit of thrill after thrill or with advancing age entering into the frenzied whirl of business success. War comes as a welcome relief to a generation caught on the wheel of things, for here at last seems something that gives purpose, significance, and meaning to their lives. Perhaps it is true as Will Durant has told us, "We stand between two worlds—one dead, the other hardly born; and our fate is chaos for a generation." But modern religion could do much. It must have the temerity to assert

all of life is within the sphere of religion. It must face the task of achieving a reorganization not only of personal relations, but of business, politics, and international relations in terms of the higher values of life. A modernism that strikes hands with the secular religion of material success and would forget the good of the soul under the naïve illusion that because of the flood of material goods this is the best of all possible worlds will not suffice. It will not have the power to puncture the superficialities of life and heal the spiritual anguish of meaningless existence. A fundamentalism that draws its vigor from a past world that no longer exists will prove equally powerless. It can preserve itself only at the cost of drawing away from the modern world and refusing the techniques of mastery which it provides. Only a religious faith that gears itself into every aspect of life to-day, drawing, to be sure, on all the wisdom that the past offers, but confident that we have sufficient spiritual creativity to find the divine quality in our own experience and make it glow with meaning, will prove equal to the task. Not by absorption into but by understanding of and mastery over the modern spirit will it prove its spiritual heritage of the prophets and Jesus.

III

A survey of the present situation would seem to indicate several lines along which present-day religion could wisely move.

For one thing, a Christianity competent to grip with the modern problem will need to take cognizance of the naturalistic temper of mind so prevalent in the younger generation. Many of them have developed a new social mind that feels emotionally at home in the naturalistic world given by science. A theologically interpreted world, with its values conferred by God and finding its impregnable final defense in supernaturalism, will make a very ineffectual appeal to these groups. To these naturalistic groups religion owes something more than censure; it ought to bring understanding and insight. The possibilities of their humanistic naturalism need to be explored. A study of the past of our faith shows it exceedingly fertile in power of adjustment of its fundamental intellectual and religious concepts. A concept of God that was historically capable of becoming Neoplatonic Logos, Aristotelian Prime Mover, Newtonian Creator, or idealistic Absolute and still remain the God of the humble Christian may possibly be read into the thinking of these naturalistic groups or at least make more fruitful adjustment with their temper of mind.

Such adjustment will be difficult in terms of the older idealism. The current of present-day thinking in the universities is being set not by such idealism, so long the philosophical buttress of our faith, but by pragmatic and realistic tendencies. The temper of such philosophies is decidedly naturalistic and sets certain problems which must be pondered by all of us interested in the future of religion. There is the problem of religious authority. To the naturalistic temper it arises

within the experience of living itself and finds its support because rooted in actual human nature; for the older thinking it arises from a transcendent good placed in a realm outside the experience of men and historically embodied in religious supernaturalism. The thinking of the naturalistic type leads to the experimental attitude toward life and faith so characteristic of the spirit of science, and so necessary some would say in an age of rapid change. Yet to most of us it seems dangerously subject to a relativism that fails to meet the deeper needs of life. Our traditional thinking, on the other hand, gives us this transcendence, so much the need of life and without which humanity seems like flotsam on an ocean subject to every passing wave. Yet this transcendence is dangerously apt to be simply an absolutization of past values and unresponsive to new needs. Can we find a new authoritarianism built not on the older dualism that has run through traditional thinking, but which, while making contact with the new naturalism, will satisfy the basic need in human thinking for something beyond the drift of relativism? It is too early to say, but the explorations being made by Wieman and others seem promising, but much more needs to be done.

Obviously, we shall need to refuse the separation between the "spiritual" and the "material" which has been a blight on life. Nothing could be more wholesome than an insistence that spiritual values inhere in and are inseparable from material facts and conditions. One may not need to go the whole way of pragmatic thinking here, but we do need to realize that spiritual realities as conceived under the traditional viewpoint shrivel up and become empty with the increasing control we obtain over our material world. If we can develop a new religious attitude toward the material order that shall see it as the scaffolding within which the life of the spirit must rise, then the material order comes to have a new worth; it becomes the very material of the kingdom of God. Common things and the common task then begin to possess a spiritual import. Things and ideals become one whole to separate which must mean the bankruptcy of the higher life. Spiritual values, then, come to be found in the materials at hand. Here, where men toil, love, sacrifice, and create the means of the good life, is the divine in all its richness and fullness. Wherever love is will be found something of God. For there is a great deal of unidealized heroic living all around which we have missed because we have too often looked elsewhere for the material of the Divine. That many do not so find the Divine is but to challenge us to put an ethical quality in the common task and to humanize the mill, the factory, and the mine. If, as L. P. Jacks has told us, "A civilization saves its soul by the way it wins its daily bread," life certainly can not be made zestful and significant for multitudes until they can find a spiritual quality in the task they are doing. Modern religion should refuse to tolerate any separation of a man's work from his higher life. Religion should refuse to be a leisure-hour occupation. The kingdom of God can not be the kingdom of leisure; it must be the commonwealth of work. For it is in work, sanctified by a glowing sense of human

service, humanized by a new fellowship, and redeemed by a new creativeness that men will find the field of spiritual service. Only a religion that can bring such an overtone to the material tasks of life will be adequate to overcome the empty meaninglessness of existence so characteristic of much of the age. Religion, then, becomes not a realm apart, a little sector in an otherwise secularized world, but becomes the intensity of feeling, the quality which colors all that men do.

The traditional testing crossroads of religion seem to be passing for many of this generation. Certainly for some the crossroads will never be found where theological opinions go in different directions. The crossroads will not be found, some even have the temerity to suggest, where Christian and non-Christian part, nor theist and non-theist; no, they say, the crossroads of modern religion will be the very crossroads of life itself, where individual selfishness, pride, and greed contend with social fellowship, where autocratic inhumanity contends with democratic brotherliness. How far our organized Christianity can go with such groups awaits to be seen. Already, many of us can agree that the final test of religion will not be the measure of its ability to express some dogma about love, but rather its ability to create that personal identification of man with man which is love. No, various as may be the highways which reveal Divinity, it is the highway through the heart of man, pointed out by Jesus, which is the most hopeful. If this be true, the great question may well be not whether we can see God, but whether we can see our fellows and identify ourselves in real fraternity with them, confident as we find our brothers we shall find God; not whether we can hear a transcendent God, aloof from our struggling humanity, speak to us, but whether we can hear the cries of our brothers in their quest for larger fellowship and a richer life; not whether we can feel a mystical union of oneness with God, but whether we can experience that intimate comradeship with men which finds divinity in self-identification with others.

The fact is that this new age, with its tendencies that seem outwardly so far from traditional religion, may make us question the possibility of finding an adequate conception of God for religion through the latest scientific organizing hypothesis which to-day is and to-morrow is not. Such a God may satisfy our desire for scientific respectability, answer our metaphysical doubts, and systematize areas of our thinking, but may not satisfy the hunger of human hearts and the anguish of bruised souls. The Christianity that shall some day shape an age may need such theology, for the metaphysical desires can not be ignored, but in the final analysis it will win its way, not because of a sophisticated theology that can give us a God of correct metaphysical status and scientific respectability, but because of its embodiment of a spiritual ideal capable of putting us into the actual experience of emotional relationship to our world of to-day and to our fellowmen. Such a Christianity will only secondarily be a matter of intellectual explanation or beliefs, for after all, "in love and divinity what's best worth saying can't be said."

Lincoln and Three Methodists

FEATURES OF BRILLIANT SERVICE BY BISHOP MATTHEW SIMPSON, COLONEL JAMES F. JAQUSS, AND JOHN LOCKE SCRIPPS

CHARLES T. WHITE
Brooklyn, New York

IN his attainment of immortality as the "First American," Abraham Lincoln was signally supported by three distinguished Methodists. The three were: John Locke Scripps, founder and chief editor of the Chicago Tribune, and writer of the first authentic biography of Lincoln.

Bishop Matthew Simpson, who, probably more than any other, persuaded Lincoln to promulgate the Emancipation Proclamation.

The Rev. and Col. James F. Jaquess, of the 73d Illinois Volunteers, the "Fighting Parson" of the Prairie State, a former Springfield pastor, who at great personal risk, accompanied by James R. Gilmore, during the darkest period of the Rebellion, in July, 1864, visited Jefferson Davis in Richmond and got from his own lips that the only terms he would accept as a peace proposal was recognition of the Confederacy as an independent nation.

There is scant recognition of psychology in the records of the Civil War. Spiritual forces and values operated as they always have done, but those forces have had to await the years for an approximately true appraisal. With the constantly growing fame of Lincoln and the colossal proportions of his service to humanity, there has come a more painstaking assessment of the contributing factors to his greatness.

Of the three men before us, Bishop Simpson bulks impressively, and with reason. His service was largely in the open, and his moving oratory kept glowing the flame of patriotic ardor when the hour was darkest.

Colonel Jaquess, especially in his own State, carried the glamour implied by the term "Fighting Parson" and commander of a regiment largely officered by Methodist preachers. His two-man peace mission to the head of the Confederacy was carried out without authority from President Lincoln and without safe conduct credentials, exposing himself and James R. Gilmore, in the event of failure, to death as spies.

John Locke Scripps' service was of a nature deeply to interest the student of Civil War history because he was a quiet, modest man, with a faculty for bringing things to pass. Like Lincoln, he was intensely anti-slavery, and a temperance reformer. Because of his earlier association with Lincoln it is not inappropriate to give him first consideration, although historically Bishop Simpson and Colonel Jaquess overshadow him.

JOHN LOCKE SCRIPPS

Scripps was born at Jackson, Mo., on February 27, 1818. His father was a delegate to the first Missouri Constitutional Convention. His mother was a descendant of John Locke, the English philosopher. He graduated from McKendree College and became professor of mathematics in the institution. He joined the Methodist church in Rushville, where his folks lived, studied law, and in 1847 went to Chicago to practice his profession. The Chicago Tribune was founded that year, and Scripps became a part owner. In 1851 Scripps, who was a Free-Soil Democrat, disagreed with his partners over the policy of the Tribune, and sold out to them. With William Bross he established the Democratic Press and supported Douglas. In 1854, when Douglas sponsored the repeal of the Missouri Compromise, the Press abandoned him. Scripps' paper led in the fight for State prohibition in 1855. On July 1, 1858, the Press and Tribune were consolidated, with Scripps as chief editor. This gave him his opportunity to promote the nomination of Lincoln at the 1860 Chicago convention. Lincoln appointed him postmaster of Chicago. At the outbreak of the war he raised and equipped Company C, 72d Regiment Illinois Volunteers. He died on September 21, 1866.

Scripps' life of Lincoln was thirty-two pages long and written for the presidential campaign. Lincoln corrected the proofs for it. This Scripps life—a "source" authority, because read by Lincoln himself to insure accuracy before it was printed by the hundred thousand—should set at rest all question about the literacy of Nancy Hanks. Scripps says she was a "ready reader," and that it was her custom, when there was no service on Sunday at the little Pigeon Creek Baptist Church near Gentryville, Ind., where they built their forest cabin, to employ a portion of the day in reading the Scriptures aloud to her family. After Abraham and his sister Sarah had learned to read, they shared by turns in this duty of Sabbath reading.

Scripps came on to New York and was assisted by Horace Greeley in writing the campaign life at the old Tribune office. His uncle, Rev. John Scripps, was the pioneer Methodist preacher in the Saint Louis area, and worked with Bishops Asbury and McKendree. G. W. Scripps, a brother of John Locke, was superintendent of the Rushville Sunday School for twenty-five years.

Dr. J. M. Buckley in *The Christian Advocate* of September 15, 1887, writes under a caption: "Adventures in Minnesota Twenty-one Years Ago. An Extraordinary Communion."

Doctor Buckley tells how, in September, 1866, while he was at a health resort in Minnesota, he was summoned to a farmhouse two miles away to administer communion to a dying man, John Locke Scripps. In the house at the time were a woman member of the Society of Friends, the widow of a Confederate colonel, a Roman Catholic lawyer from Boston, and a brother of the sick man. Doctor

Buckley said to those present that it was not the communion table of a sect or denomination, and he invited all to join. His invitation was accepted, after each in turn explained personal convictions.

BISHOP SIMPSON

Bishop Simpson was one of Lincoln's most intimate advisers during the entire war period. He was chosen by the family to deliver the funeral oration at the tomb in Springfield. Lincoln was a very secretive man, rarely if ever asking anyone's advice, but he was eager to listen to anyone. He confided in men and women to the extent that such confidence could be made available for good, but only to that extent. Lincoln seemed, however, to make the bishop more of a confidant than others, for he would break away from others to greet the bishop whenever he appeared at the White House.

In April, 1861, at the beginning of the Lincoln administration, Bishop Simpson called and was invited to a private conference. He told the President that he would have to get rid of slavery before God would let him win the war. Lincoln cited the Constitutional obstacles. The bishop replied:

"We are doing many things now that in peace times would be unconstitutional. For instance, we are shooting down American citizens. The Constitution gives them life, liberty, and the pursuit of happiness. When the Constitution is imperiled and a rebellion is on, the first right the Constitution has is self-preservation, and if granting freedom to the slaves would help to preserve the Constitution, I care not whether the act goes over the Constitution, or around the Constitution, or under the Constitution, or through the Constitution. If it will preserve the Constitution it is constitutional."

Dr. Clarence True Wilson in a recently published brochure on Bishop Simpson, based on data newly discovered, says that at this point in the conversation Bishop Simpson urged that emancipation was justified and necessary.

"I will do this thing at the earliest possible moment," said Lincoln, "and let us get down on our knees and ask the heavenly Father to guide us as to time and place."

In commenting on this significant occurrence Bishop Simpson said:

"We prayed around twice!"

Immediately following the issuance of the Emancipation Proclamation Secretary Stanton asked Bishop Simpson to head a commission to visit Fortress Monroe, Newbern, Port Royal, and New Orleans to examine the condition of the colored people and make recommendations. He offered transport, subsistence, and compensation. The bishop told the War Secretary and President Lincoln that he could not see his way clear to accept.

Bishop Simpson delivered the greatest war oration of the year at the New York Academy of Music on November 3, 1864, just before election. He closed with an apostrophe to a battle-torn flag which he held aloft while the packed audience rose to its feet, frantically cheering, crying and waving flags, hats, and banners.

President Lincoln asked the bishop to speak for him at the great Philadelphia Sanitary Commission Fair in the fall of 1864. The bishop spoke with his usual grace and eloquence and gave utterance to a passage which has application to present-day political conditions. He said:

"God has touched every heart. He has written a lesson which the ages may read, that great wrongs must terminate in great catastrophes; and the people have resolved that, cost what it may, the system which could not live within the Constitution shall die beyond it."

In the same address the bishop gave a happy example of his gripping and popular style when he said:

"As we turn to descry the signs of the times I think I can see the light dawning over the mountain tops. Our resources seem yet undiminished, while the resources of the South are fast becoming exhausted. Its borders are contracting, its vitality is declining, while with us new fields of wealth are ever opening. Our vast territories, from Arizona to Montana, from Colorado to California, are unveiling their mines of boundless wealth, and are waiting only for the miner's toil. We have resources, too, in brave men. 'Tis true that many of them sleep in the dust. Lyon and Baker and Sedgwick and Wadsworth, and others, rest in their glory. But we have heroes still living. Sherman is just now showing, from his onward career, that he is a Northern man with Southern proclivities. (Cheers and laughter.) We have a Thomas who never doubts. (Cheers.) We have a Hooker who pushes his forces amid the clouds. (Cheers.) New England has given us her Howard, who, one-armed, is still within himself a host. (Cheers.) While the giant West, from the shores off her broad Mississippi, gives us a Grant of unconditional victory!" (Tremendous outburst of applause, culminating in a "three-times-three" given with full emphasis.)

On May 18, 1864, when the General Conference at Philadelphia sent a delegation with an address to President Lincoln, the Methodist Episcopal Church received its greatest decoration from an American President.

The committee were Bishop E. R. Ames, Joseph Cummings, George Peck, and Granville Moody. "Say to him," the Conference directed, "that we are with him heart and soul for human rights and free institutions."

The committee went to the White House with a copy of the Conference address. Doctor Moody was introduced to the President, and gave him a copy of the address. Mr. Lincoln thanked him and said he would think about his reply. On the next day Secretary Seward formally introduced the delegation to the President, and the address was formally read and presented.

In replying, President Lincoln playfully remarked that he had seen the address before and had prepared his reply. He then took from his desk and read to the delegation the answer that is so highly revered by the church. It follows:

"GENTLEMEN:

"In response to your address, allow me to attest the accuracy of its historical statements; indorse the sentiments it expresses, and thank you, in the nation's name, for the sure promise it gives.

"Nobly sustained as the government has been by all the churches, I would utter nothing which might, in the least, appear invidious against any. Yet, without this it may fairly be said that the Methodist Episcopal Church, not less devoted than the best, is, by its greater numbers, the most important of all. It is no fault in others that the Methodist Church sends more soldiers to the field, more nurses to the hospitals, and more prayers to heaven than any. God bless the Methodist Church—bless all the churches—and blessed be God, who, in this, our great trial, giveth us the churches.

"A. LINCOLN.

"May 18, 1864."

The original draft of Lincoln's reply to the General Conference delegation was copied into the minutes of the Conference by its secretary, William L. Harris, who afterward became bishop. Doctor Harris retained the original, and bequeathed it to his son, William H. Harris, a Manhattan lawyer, whose widow, it is understood, presented it to the Library of Congress.

JAQUESS-GILMORE PEACE MISSION

Nicolay and Hay in chapter ix, vol. ix, of *Abraham Lincoln, a History*, give large space to the Jaquess-Gilmore peace mission, undertaken in July, 1864, during what was then called the "darkest hour" of the war. Grant was smashing his way toward Richmond, but Lee's retreating defense was determined and brilliant. The loss of life on each side was very heavy. Lincoln had been renominated at Baltimore. McClellan was soon to be nominated by the Democrats. Pessimism hung like a pall over the North.

"At this period," wrote Lincoln, "we had no adversary and seemed to have no friends."

"The people are wild for peace," wrote Thurlow Weed, the New York Republican organization leader.

Feeling that the campaign was going against him, Lincoln made up his mind as to his own course. He wrote on August 23 the following memorandum:

"This morning, as for some days past, it seems exceedingly probable that this administration will not be re-elected. Then it will be my duty to co-operate with the President-elect so as to save the Union between the election and the inauguration, as he will have secured his election on such ground that he cannot possibly save it afterward."

He then folded and pasted the sheet in such a manner that its contents could not be read, and as the Cabinet came together he handed the paper to each member successively, requesting them to write their names across the back of it. In this way he pledged himself and the administration to accept loyally the anticipated verdict of the people against him, and to do their utmost to save the Union in the brief remainder of his term of office. He gave no intimation to any member of his Cabinet of the nature of the paper they had signed until after his re-election.

It was during this black period that Jaquess and Gilmore, the latter an author, lecturer, and formerly an editor on the New York Tribune, planned and carried

through their perilous adventure. Lincoln would not sponsor them in any degree, because it would be construed as weakness by the administration. He did, however, twice grant Colonel Jaquess a furlough for his objective—the first one the year before. The two went at their own risk, Jaquess in his uniform. They were under surveillance the minute after they entered the Confederate lines.

President Jefferson Davis received them courteously, and was impressed by the candor and bravery of Jaquess. Davis had with him at the interview his Secretary of State, Judah P. Benjamin.

"The North was mad and blind," exclaimed Davis, discussing the matter of blame for the war. "It would not let us govern ourselves; and so the war came, and now it must go on until the last man of this generation falls in his tracks, and his children seize his musket and fight his battle, unless you acknowledge our right to self-government. We are not fighting for slavery. We are fighting for independence—and that, or extermination, we will have. Say to Mr. Lincoln from me that I shall at any time be pleased to receive proposals for peace on the basis of our independence. It will be useless to approach me with any other."

Jaquess and Gilmore were soon back in the Union lines, and Gilmore reported to the President. Lincoln ordered the immediate publication of Davis' ultimatum, and he said to Gilmore, as the latter was leaving the White House:

"Jaquess was right. God was in it. This may be worth more to us than half a dozen battles. It is important that Davis's position should be known at once. Get the thing out as soon as you can, but don't forget to send me the proof of what you write for the *Atlantic Monthly*. Good-bye, and God bless you."

The tide had not yet turned when Davis' ultimatum was made public by Jaquess and Gilmore and sent broadcast over the country. But when the full purport of it was sensed—that it was, in fact, a challenge to a finish fight, with disunion as the great issue—there was no further talk of a third party peace candidate. Greeley's *Tribune* came out with a rallying bugle blast for Lincoln, who was re-elected.

It should be kept in mind that two other peace-mission proposals had been considered by Lincoln—one by Greeley and another by Henry J. Raymond. Neither of these impressed Lincoln, and they came to naught. But that the President set store on what Davis had told Jaquess and Gilmore is shown by what he wrote to a New York correspondent (Nicolay and Hay, vol. ix, chap. ix, page 213) as follows:

"Who could have given them (Confederate emissaries seeking peace terms) this confidential employment, but he who, a week since, declared to Jaquess and Gilmore, that he had no terms of peace, but the independence of the South—the disunion of the Union?"

Thus clearly it appears that the mission of Jaquess and Gilmore, unsponsored as it was by Lincoln, was vitally effective. It braced the North. It was a psy-

chological broadside analogous to a war lyric written by John G. Whittier from his back yard in Amesbury. It bridged and reached!

And so Lincoln held to his course—a course charted eight years before at Bloomington, Ill., when in an impassioned burst (in the so-called "Lost Speech") he declared:

"We will be loyal to the Constitution and to the flag of our Union—and no matter what our grievance—even though Kansas shall come in as a slave State; and no matter what theirs—even if we shall restore the (Missouri) Compromise—we will say to the Southern Democrats, *We won't go out of the Union, and you sha'n't!*"

The closing paragraphs may well be given to Colonel Jaquess' conviction, publicly expressed, that Abraham Lincoln was converted under his (Jaquess') preaching in Springfield. Jaquess was a DePauw graduate and later was a college president at Quincy, Ill. To Methodists, at least, the character of the man, his unquestioned ability, the service he rendered, with a background of his simple candor, will lend emphasis to his claim that Lincoln accepted Christ as early as 1847, as narrated by Colonel Jaquess in an address to his old comrades-in-arms at a regimental reunion in Springfield, Ill., on September 28 and 29, 1897, probably the last that Jaquess attended. To quote Jaquess:

"The mention of Mr. Lincoln's name recalls to my mind an occurrence that perhaps I ought to mention. I notice that a number of lectures are being delivered recently on Abraham Lincoln. Bishop Fowler has a most splendid lecture on Abraham Lincoln, but they all when they reach one point, run against a stone wall, and that is in reference to Mr. Lincoln's religious sentiments. I happen to know something on that subject that very few persons know. My wife, who has been dead nearly two years, was the only witness of what I am going to state to you as having occurred. Very soon after my second year's work as a minister in the Illinois Conference, I was sent to Springfield. There were ministers in the Illinois Conference who had been laboring for twenty-five years to get to Springfield, the capital of the State.

"When the Legislature met, there were a great many people here, and it was thought to be a matter of great glory among the ministers to be sent to Springfield. But I was not pleased by my assignment. I felt my inability to perform the work. I did not know what to do. I simply talked to the Lord about it, however, and told him that unless I had help I was going to run away. I heard a voice saying to me, 'Fear not,' and I understood it perfectly.

"Now I am coming to the point I want to make to you. I was standing at the parsonage door one Sunday morning, a beautiful morning in May, when a little boy came up to me and said: 'Mr. Lincoln sent me around to see if you was going to preach to-day.' Now, I had met Mr. Lincoln, but I never thought any more of Abe Lincoln than I did of anyone else. I said to the boy: 'You go back and tell Mr. Lincoln that if he will come to church he will see whether I am going to preach or not.' The little fellow stood working his fingers, and finally said, 'Mr. Lincoln told me he would give me a quarter if I would find out whether you are going to preach.' I did not want to rob the little fellow of his income, so I told him to tell Mr. Lincoln that I was going to try to preach. I was always ready and willing to accept any assistance that came along, and whenever a preacher, or anyone who had any pretense in that direction, would come along I would thrust him into my pulpit and make him preach, because I felt that anybody could do better than I could.

"The church was filled that morning. It was a good-sized church, but on

that day all the seats were filled. I had chosen for my text the words, 'Ye must be born again,' and during the course of my sermon I laid particular stress on the word 'must.' Mr. Lincoln came into the church after the service had commenced, and there being no vacant seats chairs were put in the altar in front of the pulpit, and Mr. Lincoln and Governor French and wife sat in the altar during the entire services, Mr. Lincoln on my left and Governor French on my right, and I noticed that Mr. Lincoln appeared to be deeply interested in the sermon.

"A few days after that Sunday Mr. Lincoln called on me and informed me that he had been greatly impressed with my remarks on Sunday and that he had come to talk with me further on the matter. I invited him in, and my wife and I talked and prayed with him for hours. Now I have seen many persons converted; I have seen hundreds brought to Christ, and if ever a person was converted, Abraham Lincoln was converted that night in my house. His wife was a Presbyterian, but from remarks he made to me he could not accept Calvinism. He never joined my church, but I will always believe that since that night Abraham Lincoln lived and died a Christian gentleman."

The King and the Carpenter

CHESTER C. McCOWN

Berkeley, Calif.

FOURTEEN hundred years apart began two most remarkable religious revolutions. Two young men set out to teach their fellows the truth about God and life, the one a King, the other a Carpenter. Ikhnaton, the King, the first real religious reformer in history, failed. Jesus, the Carpenter, succeeded, at least in part. For many reasons no one studies the first without comparing him with the second. And one cannot rightly appreciate the second without comparing him with the first. Neither can one fully understand why the first failed and the second has but partially succeeded without comparing and contrasting their methods and the history of their movements after they died.

The recent discoveries at Thebes have focused attention upon the most magnificent and interesting period in Egyptian history, but not upon the most important person. The father-in-law of Tutenkhamon, Ikhnaton, the young heretic king, "the first individual in history," is the hero and the victim in the drama of the fall of the Eighteenth Dynasty. Tutenkhamon, if not the villain, is at least one of them. It will be one of the ironies of which fate is so fond if the mummy of Tutenkhamon should be found surrounded with all the gorgeous trappings of royalty in the tomb where obsequious hands had laid him and, but for an insignificant robbery under his immediate successors, undisturbed, protected by tons of rock for over three thousand years, while the body of Ikhnaton, his brilliant predecessor, a nameless fugitive from the hatred of his people, was discovered in the tomb of his mother, the sarcophagus mutilated by human hands and half demolished by the attacks of the elements.

I

Contrast more than likeness marks the externals of the lives of the King and the Carpenter from birth to death. Both were perhaps precocious. Both died at about thirty, the age when most men are just beginning the big tasks of life. But otherwise, how different! As to the Carpenter,

"Where the patient oxen were, by the ass's stall,
Watching my Lord's manger knelt the waking cattle all;
Twas a little country maid vigil by him kept—
All among the country things my good Lord slept."

One cannot take seriously the genial conjecture of certain scholars that Aryan blood ran in the veins of Jesus. And one need not doubt the persistent Christian tradition that, perhaps on both sides, he was of the royal house of Judah. He came from a race disciplined by long centuries of clean living, hard work, and high thinking, in

close contact with all the greatest civilizations of antiquity, but not contaminated by them. He lived in that part of his country which was most open to foreign influences. With this high heritage he grew to manhood in a dark and cheerless stone hut in an almost nameless Jewish village. He built strength of body and nerve on simple peasant fare, rambles on the rough Galilean hillsides, and the rude work of the village carpenter. The genuineness and simplicity of the country was his.

One can but imagine the splendor amid which the little son of Amenhotep III, the Magnificent, first saw the light, perhaps in the large and rambling palace whose ruins have been found across the river from Karnak beside the lake which his father had dug for his mother, Queen Ti, shortly before his birth. In light and airy rooms, where the floors were adorned with fine paintings of fighting bulls and swimming fish and flying fowls and the walls hung with tapestries equal to the best of modern times or set with blue glazed tiles ornamented with gold leaf, in colonnaded halls whose graceful wooden pillars rested on marble bases, the heir to the throne of the Pharaohs grew to boyhood. Perhaps he was first shown to the people from the gorgeous cushioned balcony over the entrance to the palace, where from many standards particolored pennants fluttered in the breeze. In the walks of the royal garden under the trees and beside the lake he gathered strength for the strenuous days of his kingship. His breast was hung with beautiful jewelry of faience and precious stones and metals. Around him were carved and inlaid furniture, graceful crystal goblets and alabaster vases, and vessels of gray porcelain cleverly inlaid in blue, or of gold and silver and bronze delicately embossed with scenes from the battle, the hunt, and the temple. Even to-day the whole world marvels at their magnificence of design and execution.

Not wondering shepherds and wandering wisemen, but all the kings of the Orient laid their offerings at the feet of the son of Amenhotep the Magnificent. For two hundred years the most able and energetic princes Egypt ever knew had led her armies down the Nile and up the coast of the Mediterranean until her empire stretched from the Sudan to the Taurus and the Euphrates. All the great monarchs of the world, Babylonian, Assyrian, Mitannian, Hittite, and Minoan, sought the friendship of the Pharaohs. Deputations bearing gifts or tribute came from Nubia and Ethiopia with the wealth of Africa, from Cyprus and Crete with the products of that vigorous Ægean civilization which Sir Arthur Evans has so recently recovered. From the Aryans of Kheta and Mitanni, from the Semites of Ashur and Babylon they came.

Never before and rarely since has a crown prince grown up in so cosmopolitan an atmosphere. Slaves from all lands had been pouring into Egypt for two centuries. For three generations Mitannian princesses came as wives to the Pharaohs. When Ikhnaton's father received one of them into his harem, she brought with her a train of three hundred and seventeen ladies in waiting and other servitors.

Doubtless a similar entourage accompanied the little princess from the same land who for a brief space was Ikhnaton's wife. What a harem for a boy to live in! More than that, in his own veins flowed the Aryan blood of Mitanni, for the first of these foreign princesses had been his own grandmother, the queen of Thutmose IV. But in him the blue blood of Egyptian and Aryan royalty mingled with the sturdy stream that came from Egyptian commonalty, perhaps even from the Bedouins of the desert, for his mother, the capable Queen Tiy, regent during his father's declining years and his own minority, was the daughter of Yuya and Thuya, whose untitled names were boldly recorded by his father on the scarabs he issued to celebrate this unconventional marriage.

The prince had a heritage of liberal and independent thinking and acting. He should have had a heritage also of physical strength. His great-grandfather, Amenhotep II, boasts on his monuments that no one of any race in all his armies could bend his bow. But luxury and early marriages or perhaps other causes to us unknown had weakened the royal line. The son of Amenhotep the Magnificent and Queen Tiy the masterful was an epileptic.

This is a fact whose weight we estimate with difficulty. To ancient, as to modern Orientals, the "sacred sickness," as the Greeks called it, was a mark of divine favor. It would, therefore, give the youthful king greater prestige as a prophet among his people. His visitations would develop in the youth himself confidence in the truth of his religious ideas. His will would seem to him the will of heaven. The possibilities of the development of an unbridled fanaticism and the chances of eventual physical and mental deterioration are evident. Yet we are well aware how close together lie genius and insanity and how often religious leaders have shown signs of epilepsy. The measurements of the misshapen skull of Ikhnaton exactly fit Lombroso's specifications for the skull of a religious reformer.

With such a background one cannot wonder that the story of Ikhnaton is one of the most dramatic and pathetic in history. At the age of ten or twelve he ascended the throne of the most powerful empire the world had known. At sixteen he came of age and began to rule in his own right. Almost immediately he dared to defy an all-powerful priesthood and the public opinion of a most superstitious and priest-ridden land, overthrew the sacerdotal rule which threatened to stifle his country, and established a new, monotheistic religion, the purest, the most idealistic, the most democratic, the most humane that can be discovered before the Hebrew prophets. He built a new capital, Akhetaton, at Tell el-Amarna, to escape the trammels of ancient custom and tradition. He introduced a new style of art in a country whose artistic conventions had almost the binding force of religious dogmas. He was a consistent pacifist, although it cost him some of the fairest lands of his empire. He did all this and died before the age of thirty, after reigning only some seventeen years. Within half a decade his new capital was deserted, deserted

From an
marriage was
boy - a
prince

so suddenly that the statues which his sculptors were modeling were left unfinished, the royal dogs were left to die in their kennels, and the royal mummies were moved in such haste that they were confused and buried in the wrong tombs. Shortly his new religion and his very name were anathema, and he was known only as the "criminal," or the "heretic of Akhetaton."

II

In things external the King and the Carpenter are a universe apart. In ideals they breathe the same lofty mountain air of naturalness, truth, and freedom. The fundamental factor in Ikhnaton's life was that he worshiped a God of truth and love. The King describes himself as "living in truth." One of his courtiers says, "I have set truth in my inward parts and falsehood is my loathing, for I know the King rejoiceth in the truth." His love of truth, his hatred of shams and heroics, shows itself in the art of his reign, in which both artistic and social conventions are flatly disregarded. The King is shown as he was, even to the overemphasizing of certain slight physical defects. He is shown, not in the stiff, dignified postures prescribed for the semidivine Pharaoh, but caressing his wife or playing with his little daughters, without assumption of royal pomp or masculine superiority.

His love of truth and his faith in a universal God of love were exhibited also in his attitude toward the common people, for he chose his friends and counselors from among the untitled. One of his high officials says: "I was a man of low origin both on my father's and on my mother's side, but the King established me. . . . He caused me to grow . . . by his bounty when I was a man of no property; . . . he gave me food and provisions every day, I who had been one that begged for bread." Another says that Ikhnaton was one "who maketh princes and formeth the humble." In the face of immemorial tradition, Ikhnaton was anticipating by fourteen hundred years the preaching of the gospel to the poor.

True democracy knows no distinctions of sex or race, as it knows no classes. Ikhnaton was one of the earliest feminists in history. He accorded the highest honor to his low-born mother and to his wife, Nofretete. Perhaps the numerous monumental representations of the King showering attentions upon his wife and daughters were intended to raise the status of Egyptian womanhood by suggesting imitation of the royal example. The knightliness of Jesus, his strong and manly tenderness toward women and children, had thus its parallel in the young King. For Ikhnaton there were likewise no distinctions of race. In his veins flowed the blood of Asiatics, and the atmosphere of his childhood had been too cosmopolitan for the truth-loving youth to harbor illusions as to Egyptian racial superiority. For him there was neither Egyptian, nor Syrian, nor Ethiopian.

Only a tender-hearted man could conceive a God of love. When slaves or prisoners are led before Ikhnaton, they are merely handcuffed, not cruelly bound or tortured as they are usually represented on Egyptian monuments. When his

vassals in Palestine and Syria write begging for soldiers to repel the Hittites or the Hebrews (the Khabiri), he makes no response. It would have been so easy for the King to dispatch some general like Harmhab, his eventual successor, that it is difficult to withhold the conclusion that he refused to promote war even though it cost him valuable tributary provinces; he refused to let his chafing soldiers march because he worshiped a God of love.

III

The foundation of all Ikhnaton's innovations was his religion. Fortunately we are in no doubt as to what he believed. The teachings of Jesus were engraved only on the fleshly tablets of the hearts of his unlettered followers, and later they were copied out on fragile papyrus. Not a single line written by the hand of Jesus or any of his earlier followers has been preserved for the idolatry of future generations. Ikhnaton and his courtiers followed the Egyptian custom which has happily embalmed that ancient world for our study: they engraved on the walls of their tombs whatever in their lives and thoughts seemed most significant. In various copies, therefore, we can read the hymns which the royal poet and theologian composed in honor of the God he worshiped. They shine like a burst of sunlight through the darkness of primitive magic and polytheistic superstitions that then covered all the nations. The wonder of Ikhnaton's achievement is not sensibly diminished by the very real progress which Egypt had already made. If the democracy, the tenderness, the genuineness of Jesus are paralleled in Ikhnaton, how much more his God!

Abandoning his country's innumerable gods, and especially Amon, the great deity of his capital, Thebes, whose priesthood practically ruled the country through the profits as well as the power of religion, while still in his early teens, the young King turned to the worship of one God, Aton. Though symbolized by the sun disk, Aton is not the sun as such, but "the heat which is in the sun," "the effulgence of the sun," in other words, the power which is back of the sun and shines through the disk as through a window. As one scholar has said, "Given an ignorance of the true astronomical nature of the sun, this was an absolutely rational religion, differing *toto mundo* from the irrational congeries of irreconcilable superstitions which composed the national faith of Egypt."

Consider for a moment some lines from Ikhnaton's hymn:

"Thy dawning is beautiful in the horizon of heaven,
O living Aton, Beginning of life!
When thou risest in the eastern horizon of heaven,
Thou fillest every land with thy beauty,
. . . even all that thou hast made.
Thou art Re, and thou hast carried them away captive;
Thou bindest them by thy love.

How manifold are all thy works.
They are hidden from us,
O thou sole God, whose power no other possesseth."

Making due allowance for the fact that the words of the Oriental Carpenter have come down to us in translation, through Greek, a Western language, and by centuries of familiarity have become almost as much a part of our own thinking as if they were originally Occidental, while the thoughts of the royal Egyptian theologian are clothed in strange figures and unwonted idioms, one can but agree with Paul that some of "the peoples . . . show the effect of the law written on their hearts." Is it not the heavenly Father of Jesus who carries all lands away captive and binds them by his love? The God who clothes the lily, marks the sparrow's fall, and numbers the hairs of our heads is surely the same whom Ikhnaton describes as creating the child in the woman and soothing him that he may not weep, a nurse even in the womb, as giving breath to the chick in the egg that he may come forth to chirp with all his might and run about upon his two feet, to whom the birds in the marshes flutter their wings in adoration. He who is no respecter of persons, who sends his rain upon the just and the unjust alike is Ikhnaton's God who gives to all people their various lands and tongues and forms and skins, who sends a Nile from heaven for the strangers and a Nile from the Nether World for the Two Lands of Egypt.

The peculiar sonship mysticism of the fourth Gospel, which appears also in the Synoptics in the saying, "No one knoweth the Son save the Father and no one knoweth the Father save the Son and he to whomsoever the Son willeth to reveal him," is found likewise in Ikhnaton:

"Thou art in my heart,
There is none other that knoweth thee,
Save thy son, Ikhnaton.
Thou hast made me wise in thy designs and in thy might."

Like Jesus, Ikhnaton seems to have felt that he was in some unusual way the son of the one loving heavenly Father, and he expresses this faith again and again. It is more than a mere coincidence that Egypt has given us two uncanonical sayings of Jesus which breathe the same atmosphere as Ikhnaton's great hymn: "Raise the stone and there thou shalt find me, cleave the wood and there am I," and "The birds of the air and, of the beasts, whatsoever is under the earth or upon the earth, and the fishes of the sea, these are they which draw you into the kingdom of Heaven." (If Evelyn White's restoration is right.) The same Egypt that worshiped the cat, the crocodile, and the jackal produced the religion of Aton and produced or preserved the Oxyrhynchus Sayings.

IV

It was no light task to introduce so idealistic and spiritual a faith into Egypt in the fourteenth century before Christ. Ikhnaton might immure himself in his beautiful new capital, Akhetaton, "the horizon of Aton," a little world where only Aton shone, he might change his name from Amenhotep, "Amon rests," to Ikhnaton, "Aton is satisfied," and he might put the name of Aton on all his family and his

courtiers. Could he be sure that Aton was in their hearts? Amon and a hundred other gods still dwelt in the temples of Egypt. He might go farther, as he actually did, to chisel out the name of Amon, then of other deities, and finally the very plural of the word "god" from the monuments of Egypt, nay even from the very cooking utensils of private houses. His officers might penetrate into the tomb of the King's mother, and from her minute funereal cosmetic pots erase the name of the King's own father, Amenhotep, because it contained the hated name of Aton's chief rival. Their revenues gone, the magnificent and venerable temples his fathers had built might fall into decay, their priests might wander homeless and hungry, and the worship of the old gods seem neglected and abandoned. All the power of the royal arm, when not a finger was lifted to save its fairest provinces, might be exerted to blot out the old rites and superstitions. All the wealth of the throne might fall to those who repeated the shibboleths of the new theology. Those who bowed the knee to Aton, who literally took his name upon them, and they alone might prosper at court. But it was all in vain.

Few reforms in history have had more to commend them both in outward circumstance and inward truth. Few have attained their object with such apparent rapidity and completeness. Few have failed so absolutely and disappeared so quickly. All the forces that inhere in immemorial superstitions, in popular ignorance and prejudice, in established social customs and institutions, and in the selfish interests that profit by sacerdotal organization and aristocratic privilege, all the useful strength and tenacity of religious conservatism were arrayed against the new faith. The name of Amon might disappear from the stone of the monuments and the tongues of men, but it was still in their hearts. He who ruled by divine right as the son of Aton could not with all his royal power transform the souls of a nation.

In those truth-telling portraits of the young King which his eager and observing artists fashioned there seems to come a droop to the figure, a heaviness to the eye, which tell the story of disappointment and disillusionment. And then, as opposition gathers, as trusted counselors prove faithless, his great task only begun, his message only half delivered and not at all understood, he comes to his death while still but a youth. He could find his consolation only in the great Father he had so vainly proclaimed. The inscription found on the gold foil under the feet of his mummy tells a pathetic story of personal faith triumphant in defeat. It runs:

✓ "I breathe the sweet breath which comes from thy mouth. I behold thy beauty every day. It is my desire that I may hear thy sweet voice, even the north wind, that my limbs may be rejuvenated with life through love of thee. Give me thy hands, holding thy spirit, that I may receive it and live by it. Call thou upon my name unto eternity, and it shall never fail." ✓

The final test of his reforms came quickly and the outcome was decisive. All the glorious ideals of the period of progress were engulfed at once in the tidal wave of the "return to normalcy." "Business as usual" was the cry of royal beaurocrat,

autocratic noble, and calculating priest. A few of Ikhnaton's phrases linger to grace the hymns which succeeding generations sing to Amon. If we had no record of Ikhnaton, we would suppose that they represent the dawning of a more spiritual conception of God. Perhaps we have to trace the evolution of Ikhnaton's monotheism in Moses and the prophets. But at present no such connection can be proved and we can only say that no real contribution to the ideals of later ages is evident. All Egyptian thought for over a thousand years presents at best mere echoes of the social and religious ideals of the Twelfth and Eighteenth Dynasties. For his successors Ikhnaton's faith was like some great inscription of which only a few broken and unintelligible lines are preserved.

The story of the fall of Ikhnaton's faith is shrouded in obscurity. Would that some document from Tutenkhamon's tomb might illuminate it! Two of his successors stand out with sufficient clearness for us partially to estimate their place in the debacle, Tutenkhamon and Harmhab. If, as now appears, the former was only a lad still in his teens when he died, one cannot hold him personally responsible for the policies of his brief reign. We can only guess why the course of events shaped themselves as they did. He ascended the throne at Akhetaton (Tell el-Amarna) as Tutenkhaton, "the living spirit of Aton." Then, for reasons as yet unknown, he abandoned the "horizon of Aton" and returned to Thebes in the greatest haste. Apparently the religion of Aton was not entirely forgotten, but soon his name becomes Tutenkhamon—and that tells the whole story. The old priesthood is again on the throne, to blight Egypt for a millennium.

Two contemporary documents finish the drama in picturesque fashion. On a stela found in 1905 at Karnak, Tutenkhamon calls himself "the good ruler, who did excellent things for the father of all the gods (Amon), who restored for him that which was in ruin as everlasting monuments; cast out for him sin in the Two Lands (Egypt), so that righteousness endured . . . , and made lying an abomination as at the beginning. For when his majesty was crowned as king, the temples of the gods and goddesses were desolated from Elephantine to the Delta. . . . Their holy places were forsaken and had become as mounds overgrown with weeds . . . , and their houses were like open roads. The land was in an evil pass, and as for the gods, they had forsaken the land. If people were sent to Syria to extend the borders of Egypt, they prospered not at all; if men prayed to a god for succor, he came not; . . . if men besought a goddess likewise, she came not at all. Their hearts were deaf in their bodies, and they destroyed what was done." But when his majesty took the throne, a new era dawned. "He took counsel with his own heart, seeking every excellent matter and searching for profitable things for his father Amon, fashioning him a beautiful image of gold, and giving him more than was done before." Thus the orthodoxy of Amon points the moral of Ikhnaton's heresy and Tutenkhamon's return to the true faith. The popular reaction to the return to normalcy is concisely put in later lines which tell how Tutenk-

hamon restored and enriched the temples of all the gods, appointed new priests from the noblest families, and took the bands of male and female slaves, female singers, and acrobat girls whom Ikhnaton had assembled for the worship of Aton and returned them to the rededicated temples throughout the Nile valley. Thus he caused the gods and goddesses to rejoice and the people "raised a great shout and danced for gladness." So, after Ikhnaton's effort to liberate his people, they turned back to their old bondage, to superstitious fear and priestly exploitation, as "the sow that has been washed returns to her wallowing in the mire."

The other document, an anonymous hymn written upon a potsherd now in the British Museum, sings the triumph of Amon over Aton:

"Thou findest him who transgresses against thee;
Woe to him who assails thee!
Thy city endures, but he who assails thee falls.
Fie upon him who transgresses against thee in every land.
The sun of him who knows thee not goes down, O Amon!

But as for him who knows thee, he shines.
The forecourt of him who assailed thee is in darkness,
But the whole earth is in light.
Whosoever puts thee into his heart, O Amon,
Lo, his sun dawns."

The cutting irony and the pious exultation of this psalm of triumph over the sun-god of Ikhnaton's idealism cannot escape one. No modern "Fundamentalist" could display more devout self-complacency and righteous indignation at the sin of progressive thought and action.

Poor Tutenkhamon had hardly been laid away in his tomb with all those gorgeous trappings of royalty which have recently set the world agape when his successor Harmhab began to hack out his name from the monuments. Perhaps Tutenkhamon's recantation had not been complete, perhaps some of the idealism which his early years had imbibed from Ikhnaton still persisted in spite of his concessions to the popular desire and the priestly demand for tranquillity and normalcy. If he had tried to find middle ground between conservative and progressive, he no doubt failed to please either. Harmhab was no trimmer. He stood emphatically for reaction. With him the whole Aton reform is completely wiped out, and for thirteen hundred years Egypt shows no real advance or outstanding achievements in politics, industry, morals, or religion. These three men, Ikhnaton, Tutenkhamon, and Harmhab, stand for three universal types: the impractical, uncompromising idealist and reformer, the weak and yielding compromiser, and the strong, practical, and consistent conservative.

V

What contrasts, yet what remarkable similarities with the progress and the outcome of the Carpenter's religious revolution! Instead of suffering immediate

and total eclipse, this "new and nefarious," this "deadly superstition," rated during its originator's lifetime as merely local, popular excitement which would be entirely extinguished by his death, rapidly but mysteriously spread, in spite of the persecution of rulers, the disdain of the educated, and the hatred of the populace, until in less than three hundred years the Roman Empire was apparently conquered. It survived the break-up of the empire, the "barbarian invasion," the attacks of Islam, the darkness of the Middle Ages, the light of the Renaissance and the Illumination, the probings of rationalism and modern science. Within the last century it has spread more rapidly and more widely than ever before, except perhaps during the early era of persecution.

But what has its growth really achieved? Surely no one would claim that modern civilization is Christian; no one would venture to affirm that any modern nation, in its diplomatic policies or its internal institutions, follows the principle of preferring others to one's self. One can hardly assert that modern commerce and industry are organized with the intent that the strong should bear the burdens of the weak and should not please themselves, or for the purpose of filling the hungry with good things and sending the rich empty away.

Can one claim that the church of to-day is Christian? Not if one is to judge those things on which we seem to set the most store by the standards of primitive Christianity. Stately and "worshipful" architecture, solemn liturgy, beautiful music, attractive and intellectually satisfying sermons, far-reaching and elaborately organized philanthropy, all this the church lacked while it was making its first victorious campaigns against the solid front of Roman paganism. The first Christians knew nothing of religious education, of efficient organization; they had no "boards," or "drives," or surveys, or "movements." Yet their faith thrived and their numbers multiplied.

One would not for a moment imply that our methods as such are necessarily wrong, merely because the early Christians did not use them. Their ways suited their times. Ours are the inevitable expression of the modern spirit; they are the fruit of the *Zeitgeist*. We would not make progress if we adopted the methods of the apostles, just as we should hardly be happy to wear their clothes. But we must not mistake the method for the truth it seeks to propagate; we must be clear that the method does not violate the essential nature of the truth, and we must not substitute compliance for conviction.

On these points the comparison of the King and the Carpenter throws much light. Why did Ikhnaton fail so pathetically? Not because he was in advance of his times. Jesus was far beyond the achievements even of our age. Not because of the faults of his faith. It was immeasurably superior to all its rivals, and likewise to Mohammedanism, and Hinduism, and Confucianism. It compares most favorably with the ethical atheism of Buddha. It approaches close to Christianity itself. The long sketch I have given to emphasize its values does it scant justice.

Ikhnaton failed first because he was a king, and second because he was in a hurry. Being a king and wishing to see his great purposes realized immediately, he turned to forced and unnatural means in order to stimulate the growth of his new ideals, and thereby he killed them. He substituted the appearance of faith for its reality. His mental instability merely aggravated the restless desire for speedy results which is the craving of our age.

Christianity, likewise, has invariably failed in so far as it has adopted the methods of haste and force. When it has been thrust down upon a people from above like a mold, when it has had the heavy hand of authority to aid it, it has not really saved men and it has lost its own soul. It has only too often altered the outward forms of worship and the visible conventions of social intercourse without touching the inner spirit of either religion or society. It has as surely and inevitably succeeded when it has been allowed to follow its own course of slow but vital growth. Christianity is a way, it is truth, but above all it is life. It must grow, and to be strong, it must grow slowly, like the oak. It cannot be handed down by the arm of political, social, or intellectual authority. No magnificence of externals can enhance its charm. It must win a place for itself without any recommendation but the appeal of its inward truth to the spirit of man.

Since it is life, it must grow from below upward. The religion of the Carpenter of Nazareth and the Tentmaker of Tarsus, of the fishermen and publicans of Galilee became the religion of the small shopkeepers, the freedmen, and the slaves of the Roman Empire. Because it began with the foundations, it quietly and effectively undermined the whole structure of Roman society. Its greatest disaster befell it when it conquered a Roman emperor. As one of the keenest of modern New Testament scholars has said, the story of primitive Christianity teaches the same lesson that every springtime teaches, the sap goes from below upward. In its primitive days of moral power not many wise after the flesh, not many mighty, not many noble were called.

If all this be true, the serious dangers of Western Christianity lie in its failure to appeal to the working classes, in the tacit approval given it by society, and in the opportunities it possesses and too often uses to employ the law, wealth, efficient organization, and intellectual and social prestige to win outward compliance and superficial acceptance. Like Ikhnaton, modern Christianity is in a hurry, and like him, it constantly appeals to the regal authority it has won in the complacent homage of society, using some external means which can but achieve a seeming success. However binding the duty the Christian may feel to evangelize the world in this generation, he cannot hope to Christianize it so quickly. The Kingdom cometh not with observation.

Since it is so obvious that the modern church, with all its splendid equipment, with all the external circumstances that make for success, is not getting results at all commensurate with the amount of capital and effort expended; since the war has

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made it so plain that the churches after nineteen hundred years have failed to save the world, one could have no hope for the future if he could not believe that God's ways are not man's. History has proved, in the case of both the King and the Carpenter, and over and over again with others, that progress chooses the weak things of the world to confound the mighty. The regal ecclesiasticism of Alexandria and Constantinople and Moscow and Rome has failed. The gospel of the Carpenter is winning new conquests among the peasants of China and the outcastes of India.

"Not in robes of purple splendor, but in lives that do His will,
In patient acts of kindness he comes still;
And the people cry with wonder, tho' no sign is in the sky,
That the glory of the Lord is passing by."

Can the Church Check Crime?

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THERE is no criminal *type* so far as we have been able to determine. The majority of delinquents are just average people gone wrong. Psychologists and psychiatrists, whose work it is to examine and study inmates in all New Jersey institutions, where history is being made in the field of criminology, agree on this unanimously.

In an article in the New York World, I made a statement to the effect that "only about one per cent of the criminals I have dealt with have come from good homes." It must be remembered that a good home is not an objective fact: it is a psychological principle. It depends upon two factors: the individual who lives there, and the other individuals with whom he lives. What may be an ideal home for one individual may be the worst kind of a home for another. Hartshorn and May (*Studies in Deceit*) give a striking example of this difference. They say:

"Here are two children of the same family. One is in the honest group, and one is in the dishonest group. They have the same general home background and are treated by their parents in much the same way. These background factors yield a general handicap of five in each case. Whatever differences there are between them must be personal."

The problem of delinquency resolves itself into one of personalities, and in the successful administration of the problems of modern criminology the proper officer will not be a policeman, a jail warden, or a jurist, but a psychiatrist.

The new era in criminology must be ushered in by a new method of procedure. It is always a crime to break with the social sanctions of a community. The criminal has always been regarded as a rebel against society. But to say that in an age of enlightenment is not enough. What made him a rebel? Anderson and Lindeman hold that the cause of crime is psychical maladjustment. They say: "When left to his own resources in a competitive society, the psychically maladjusted person is very likely either to become a dependent or a delinquent, or both, thereby being socially maladjusted as well."¹ Back of the social conflict lies a psychical conflict. This, biologists declare, may develop out of a variety of causes. They generally believe that some organic disorder contributes to this condition. Guyer suggests that epilepsy and paresis, both of which are regarded as being hereditary, are causative factors in crime. However, they are not determiners of crime. Many criminals show decided mental defects, but very few of them reveal psychoses. Though it is practically impossible to secure extensive data on this

¹ Anderson and Lindeman: "Urban Sociology," p. 317.

subject, what studies have been made show that the criminal is not a "class case."

It is true that the average inmate is deficient in education and somewhat below normal intelligence. But we know that the average individual who never becomes a delinquent does not measure up to the standard either. As Davies (*Social Control of the Mentally Deficient*) so clearly points out, mental deficiency is not so much a matter of mental measurement as of social adjustment.

It is not true that delinquents come from the dregs of society only. There is no class that contributes the main stream of delinquency, unless it may be the mentally defective class. Here, however, one is dealing with an altogether different problem. Individuals from all classes go to prison.

Yet there is a relationship between delinquency and environment. Certain surroundings, though they do not in themselves produce crime, at least afford fertile soil in which criminal tendencies may germinate and fructify. It is true also that associates play a large part in the delinquencies of those who have failed to make favorable adjustment to wholesome society.

We cannot, however, neglect poverty as a contributing factor in crime. Poverty in itself is not a cause of delinquency, but it does have an effect on the individual, which, under proper stimuli, leads him into delinquencies. Dr. E. H. Sutherland (*Criminology*) points out how poverty becomes conducive to crime through depriving the potential delinquent of the comforts and advantages that seem essential to normal living. He believes that criminal tendencies are more likely to develop in poverty than out of it.

Poverty itself is a result, rather than a cause. Men are poor mainly because they have been unsuccessful in the economic struggle. They have been unsuccessful mainly because they have been incapable. With women this failure is oftentimes due to mental deficiency. With men it seems to be mainly a matter of shiftlessness coupled with poor management. There are many exceptions to this rule. Poverty frequently results from misfortunes over which the individual has no control. There may be no causative relationship between poverty and crime, but there is, as Doctor Sutherland notes, a connection between them.

In spite of the degenerating influence of poverty, only a minimum of delinquency is directly attributable to an effort to supply the necessary demands of life. Occasionally one reads of an individual being convicted for stealing food, but in the majority of cases the crime was committed to gratify the lust for luxury or some otherwise unobtainable indulgence.

Among women the most common delinquencies are shoplifting and prostitution. A variety of immediate causes partially account for these offenses, but underlying them runs a single motive: self-gratification. It is generally supposed that these women are for the most part abnormal. Many of them are. In the New York Rescue Home, thirty per cent are feeble-minded. In Cincinnati General Hospital it was found that about eighty per cent of the unmarried mothers were abnormal,

but about fifty-five per cent of these were regarded as capable of making favorable social adjustment in a suitable environment. The State of Ohio found in 1915 that fifty-seven per cent of its juvenile delinquents were feeble-minded. In many cases, however, the real deficiency seems to be one of moral reserve power. This is a matter that must be laid at the door of the home, the church, and the school. It is a matter of training rather than of organic deficiency.

With men the situation is only slightly different. The prevalent crime with men is theft, and the underlying cause of theft is laziness, which is a mark of deficient training. Delinquencies of this class develop from a desire for ease, for money to spend on women who demand it, and occasionally from an Ishmaelitic attitude toward society. Most of the wants could be legitimately supplied if the delinquent possessed skill and initiative. Only a small per cent of our delinquents are skilled workmen or even good laborers.

Laziness and looseness are results of a state of mind. They express a principle operative in every stratum of society. Of course its pull is stronger in the lower strata of society. This principle is the principle of incorrigibility of desire. Individuals develop wants, and, being unable to curb their desires, take whatever means seem necessary or expedient to satisfy the present demand. It is here, in the cultivation of the power of self-discipline, that the problem centers and the hope lies. It touches all classes.

There is really little difference between the girl who sells herself for a new wardrobe, and the man who sells himself for enough money to pay off his accumulated debts. Nor is there any real difference between the man who robs another on the street corner, outright, and the man who robs everybody through the sale of adulterated or shortweighted food. Both need the discipline of socialization. It is possible through training in self-restraint to re-enforce the will so that these lapses will not, under ordinary circumstances, take place. The fact that the majority of those who live in poverty are honest, upright, and industrious, is sufficient proof that the failure to adjust oneself to his environment is personal rather than social.

A warden of one of our larger prisons said, "Most of these men are here because they have not learned sufficiently the lesson of self-control." Guyer, commenting on delinquency, says that "early training in self-restraint is a most important factor in prevention." Fiske, in *The Changing Family*, lays the blame for this undisciplined spirit at the door of modern living. He argues that a home life, with plenty of room, with a mother's influence, is indispensable to a wholesome society. Where there is a normal family life, there is a minimum of crime.

A home, however, is not a sufficient guarantee for social adjustment. The home itself must be adjusted to the needs of the individuals within it, each of whom requires special treatment. The family blacksheep is usually the one member who

differed from the rest, and who, through parental or fraternal misunderstanding, grew up outside the family circle of interests, finally breaking away from the family sanctions. On the other hand, an undue amount of parental indulgence is as hard on the interests of a youth as undue severity.

The economic struggle places a potential delinquent at a disadvantage. Only a negligible per cent of this group is skilled in any gainful trade. Intellectually they are inferior, usually running from two to four years under the average mentality. Consequently, they are less able to compete with better trained, more intelligent competitors, and must fill the ranks of the unskilled. In our urban social order the unskilled laborer is at a decided disadvantage. He is subjected to frequent layoffs, which in turn subject him to constant hardship and privation. Under the circumstances, unless one has some powerful ideal to carry him through, he is soon overwhelmed by desperation, and frequently turns against society.

A prevalent cause of delinquency lies in the unsocial attitude of defectives. The average delinquent is not conscious of any particular hatred against his victim. He is conscious only of the fact that he wants something, and that this appears to be the quickest and easiest way of obtaining it. He has no social consciousness. He cannot lose himself in the group. He oftentimes cannot even play mass games.

General principles can serve only as guides toward a solution of the problem of delinquency. Every crime has its own specific analysis. Back of every individual delinquent lies some particular maladjustment, and the task of remedial agencies is to determine the nature and extent of this maladjustment, and then, if possible, remedy it.

Some delinquencies can be safely dealt with only on a basis of permanent detention. Others must be placed on permanent parole. The trend to-day is toward a recognition of this personal factor in each delinquency, and authorities are rapidly moving in the direction of graded terms of imprisonment. In New Jersey each offender (that is, cases that are sent to the Reformatories) is brought before a Classification Committee where his whole history is traced out, and time assigned on the basis of a scientific study of the whole case. Careful consideration is given to the treatment necessary for remedying the maladjustments out of which the delinquency in question arose. Other attempts are being made to teach each inmate some gainful occupation, based upon his interests and qualifications, so that when he is released from the institution he will be able to retain a position, and to maintain himself and his dependents comfortably. The State assumes responsibility for each inmate after he has been discharged from the institution. He is placed on parole for a period of years, under the supervision of a State official. If possible, the inmate is returned to his home, but if conditions at home or in the neighborhood do not make it advisable to place him there, he is located in another part of the State. This policy of "placement" is a long step toward solving the problem of "repeaters"; for very often a return to the old environment merely throws the

delinquent back upon the mercies of the same influences that caused his previous lapse.

It is in this phase of the work that the church as a social institution can function to the best advantage. The unadjusted, weak-willed individual is the victim of environmental conditions. He needs a strong arm to guide him. He must find trustworthy leadership.

A normal home life under the present form of society is impossible in congested centers. The church, then, must substitute for the home. Its task will be to provide leadership and inspiration to carry the volitionally weak over the obstacles that threaten their moral progress. It will aim to furnish a sufficiently powerful idealism for the minds of those who are deprived of a fair share of the good things of life because of poverty or misfortune, so that they may bridge the gulf that separates them from the things they love, and at the same time hold them steady when the ceaseless grind of poverty drives them to the point of rebellion.

The church must go among these men and women, open libraries, provide schools, maintain social and recreational facilities for those who live in quarters so cramped that their social lives must be lived away from the home. It must make itself so interested in the welfare of its wards that it will go out and fight their economic as well as spiritual battles. It must make its ministry indispensable to them, and bring them to a recognition of that fact.

This work is especially effective among children. The street is a bad place to learn good citizenship. The church must find an alternative for the school of the street. It can substitute a social center to serve these groups with a wholesome and a wholehearted program of social and cultural life. Some churches go so far as to provide places for young men and young women to meet their friends, even to do their courting. The value of such an institution is immeasurable. Conversely, one may note the enormous number of young men who "hatch up the jobs" on which they were caught in lunch cars and pool rooms!

Our present economic system does not favor the re-establishment of the old-fashioned home. The home of yesterday is a thing of the past. Its place in the development of the individual must be taken up by some other institution. There are a number of offers coming from all sorts of sources. To date, however, the only safe substitute for the home has been the church.

Someone must provide a wholesome environment for the children of industrialized parents. Nurseries, kindergartens, playgrounds; all these are necessary as parts of whatever social institution will make itself most useful in the rearing of the coming generations. This is the legitimate task of the church. This institution, which has for centuries been the primary force in the creation of morals and social attitudes, can, during these formative years of the child's life, build characters strong enough to survive the battering of an unfriendly economic battle in later years.

However, the church must not lose sight of its *religious* mission. There is a real danger that when a church goes "institutional" it changes from a religious to a social organization. Its leadership is challenged with a tremendous task: that of helping men and women adjust themselves socially and economically, and to integrate this adjustment into a religious experience. We can ill afford to forget that we are socially minded *because* we are religious. The converse is not necessarily true. The strongest support for the potentially delinquent is a vigorous religious experience that re-enforces his will in moments of weakness.

Towne, in his *Social Problems*, says that "in order to reduce crime to a minimum, there must be a strong, vigorous moral and religious sentiment standing firmly for uprightness and justice, and one which will not tolerate degrading and demoralizing influences." That is very true, but the time to develop that sentiment is not during mature years, but during the formative years while minds and wills are still plastic.

What can the church do about the man or the woman who has already run afoul of the law? We have mentioned the value of a psychiatrist in this type of work. The church, working upon the findings of a psychiatrist in each case, could assume responsibility for the parolee upon his release from the institution, and, knowing the case from a scientific standpoint, direct the life of its ward into channels that would in time cure the tendency toward crime, and reinstate him in good society.

This is not an impossible task. Practically all average delinquents are rated as "amenable." Under sympathetic and intelligent direction they can and will prove useful to society. Whenever the principle has been tried it has been remarkably effective. One parole officer reports that of forty-nine boys released under his care forty-seven have adjusted favorably. The reports of that particular institution show that this method puts back into wholesome society seventy-nine per cent of those who have come under its care! When it is remembered that thirty-three per cent of the inmates of this particular institution are rated abnormal, and hence incapable of making good without constant supervision, the measure of success for the method runs unusually high.

In this same institution great emphasis is placed upon religious activities. In it more opportunities are afforded an inmate for religious life than many outsiders can boast. Generally the inmates are interested in religion and many conversions have been recorded. Be that as it may: the church stands at a strategic if not critical point in the further evolution of human society. Crime is on the increase. Society is changing rapidly. The church is still clinging to the old ways and the old ideas of religious expression. The two ideals confront each other. One must succumb to the other. Is the church capable of swinging the trend in its favor, or is it doomed?

Where the church has made an honest attempt to face and solve the problems

of a rapidly changing social order, it has not only succeeded in maintaining itself, but has materially increased its influence and expanded its sphere of usefulness. Here are an opportunity and a challenge: the church must go into the forgotten and neglected sections of our cities and our towns, and set up agencies of socialization, upon a religious basis, to stem the rising tide of crime at its source, and, through a wholesome orientation of life to the demands of society, cure the social malady of crime by removing the causes. In this respect the church may do three things: (1) give the individual a safe guide for conduct through the inculcation of the Christian ideal; (2) develop a group of interests that will work to keep these groups happy and give them an opportunity for self-expression which will inspire self-development; and (3) create an environment in which it will be safe for children to grow up, and into which it will be equally safe to return those who have paid for their mistakes in prison, giving them a second chance.

The Conversion of a Hungarian Pessimist

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MADÁCH IMRE'S masterpiece, *Az Ember Tragédiája*, "The Tragedy of Man," has proven for over fifty years one of the most successful dramas on the Hungarian stage. This strange poem, however, enjoys the distinction of being the only great philosophical work ever composed in the Hungarian language. Part of its popularity is doubtless due to the peculiar temperament of the Hungarian people. The chief reason underlying its success, however, is the fact that the Madách wrote from his heart and so appeals to our hearts, as one of his admirers remarked. This philosophical drama is more than philosophy or drama: it is the struggle of the author's soul out of the darkest night into which despairing man may be cast, back to the sunlight and a happy trust in God. Thus we find that the background for the drama is Madách's own life; and it was out of his own life's tragedy and the calamity which befell his nation that Madách came to feel the universal sorrow of mankind.

The marvel of his life and of his drama is that he could feel this common woe. Throughout his life fate seemed determined to prevent all contact between him and suffering humanity. He was born in an ancient feudal castle which had belonged to his family for centuries. Being his mother's pet child, he was shielded from the rough-and-tumble of school life and educated by private tutors. Owing to his wealth he was considered the social equal of the greatest lord in Hungary. During his declining years he was one of his country's most honored citizens. His drama brought him great fame in the literary world: at the same time his wealth and nobility made him a commanding figure in the Parliament to which he had been elected. Yet between the tranquillity of his youth and the serenity of his later years there lay in his life a period of such storm and stress as fairly well epitomized the struggle of mankind. During these years Madách fought a tremendous battle with despair and disillusionment and was victorious in the end.

THE FRAMEWORK OF THE DRAMA

Madách used the biblical stories of the Fall of Man and of the Trial of Job as the vehicle by which he sought to set forth his views of the world. Had his theology been more liberal, he would doubtless have chosen some other canvas on which to paint the experience of the race.

In Madách's treatment of the story of the Fall of Man, he reveals the cause of his own pessimism. He makes the desire for knowledge and for immortality only phases of a craving for independence. Why should man rely on God, when by

disobedience he may assert his own independence and sovereign power? Yet through this proud defiance man loses not only his trust in God, but Eden also. The Adam of Madách's poem leaves Eden without regrets for lost happiness but with a stern, defiant resolve to struggle on and enjoy his newly found independence. As Adam struggled, so Madách himself also struggled—and failed. This failure caused his pessimism. So the problem of his life as of his drama was not to have God's ways explained to him, but to find that peace which comes from a childlike trust in God. In Madách's maturer judgment the greatest loss which our first parents suffered was the loss of God's companionship and the utter loneliness which followed. "I look about me in the wide world and neither in heaven nor on earth is there one friend who might cheer or comfort us." At the time when he wrote these words, he himself knew what that loss meant.

Madách came somehow to think of his own personal sorrow and disillusionment as typical of the misery of the entire human race. That there might be a continuity in his presentation, he represented the same man, Adam—the father of the race—as being reborn in every different age of the world's history. Though each rebirth brings Adam into entirely new and different surroundings, he seeks in every age to solve the one question, "Is Life Worth Living?"—Cantos I-III.

DO POWER AND GLORY MAKE LIFE WORTH WHILE?

In choosing those particular epochs of human history best fitted to represent the whole, Madách was influenced by the stages through which he himself had passed. While he was yet a County Clerk of Nógrád, his home shire, he had known what it was to strive for fame. That this aim might be more distinctly seen, he represented Adam, the universal man, as being reincarnated in Pharaoh, at that glorious period when the Fourth Egyptian Dynasty ruled the known world. With pride the Pharaoh surveys the toiling millions who build his pyramid to leave to posterity an undying memory to his glorious name. At the moment of his greatest triumph Lucifer appears with the sinister question, "Oh, Pharaoh, art thou happy?" The universal man, though sitting on the throne of Khufu, is forced to answer: "I am not. I feel a void unspeakable within me. Only let not the rabble guess my inward pain, for then they would cease to worship me."

Though hindered by the taskmasters, a wounded slave rushes in and dies at Pharaoh's feet with these bitter words upon his lips: "Why should slaves live? To carry stones for pyramids—to please the strong—and leave descendants for the yoke, and then—die: millions for the sake of one." The Pharaoh soon forgot the slave's words as he forced that very slave's beautiful wife to marry him. She called his attention to the wailing of the toiling multitudes. He replies: "Now for the first time have I noticed this unpleasant sound. Let us pay no more attention to it." Yet somehow he cannot escape from that cry of woe. The pain of the oppressed and enslaved millions finds a response in his own heart. Power

and glory at the expense of others bring no happiness. We do not know whether Madách had any foundation for this episode in Egyptian history: but he had abundant foundation for it in the sudden awakening of the Hungarian aristocracy of his day to the woe and sorrow of the serfs.—Canto IV.

IS THE PATRIOT A TRULY HAPPY MAN?

Madách had not held his political office for any length of time before he became thrilled by that patriotic fervor which swept over Hungary before the Revolution of 1848. The serfs were to be emancipated and made the equals of the nobles in order that all together might struggle for a free democracy. Madách looked beneath the surface and saw the ingratitude of the emancipated throng. To illustrate this Madách chose as most typical of the rewards of patriotic sacrifice that episode in the Persian Wars in which Miltiades, the hero of Marathon, was returning wounded and unvictorious from Paros. The Athenian masses had clamored for the general's death, but grew fearful as he returned with his army. So they slunk away after begging his pardon. Suspecting nothing, he dismissed his army. When the people realized that they had nothing more to fear, they renewed their plot and condemned the patriot to death.

Throughout this scene Madách ever shows himself the haughty aristocrat whose patriotism is dampened by the feeling that the common people are not worthy that a nobleman should suffer or die for them. This disillusionment led Madách to resign his political office in August, 1843, and to live henceforth, for a time at least, with no higher aim than the gratification of his senses.—Canto V.

THE LIFE OF SELF-INDULGENCE

During the years which followed his abandonment of a political career Madách learned from experience the sweets of a life of dissipation—and its sorrows too. Though a Hungarian country squire had no opportunity for pleasure on a scale similar to that enjoyed by the gilded youth of decadent Rome, still Madách felt that there was something in common between a Roman banquet hall of Catullus' day and the wild parties in which he himself had taken part. Adam, the universal man, is reincarnated in Sergiolus, a young and wealthy patrician. Madách pictured in boldest language the sinful pleasures of wild carousal. "Gladiators fought and slew each other that the sight of blood might make the kisses of courtesans more sweet." Lewd songs in contempt of ancient Roman morals beguiled the young patricians as they lolled in the laps of their mistresses. This scene doubtless has many reminiscences of Madách's own life. As he looked back on that life in later years he asked one question, "Did those pleasures satisfy?" In answer, Sergiolus says: "Away with music and dance. I am nauseated by the eternal sea of sweetness in this life. My heart craves for something to endure. My soul was made for something high and noble."

The life of bodily indulgence had no comfort to offer in the hour of sorrow and death. Some think that the death of a dear friend called Madách back from this wild life. He realized that his craving for pleasure had defeated its own ends. "The despised slave, after his week of toil, enjoys an hour of pleasure. His satiated master craves for such pleasure in vain. Pleasure is a cool drink to the weary toiler, but death to those who plunge into its waves."—Canto VI.

DOES CHRISTIANITY FAIL TO SATISFY?

As Madách turned in disgust from a life of sensual gratification, he felt that urge toward heroic action which has stirred the hearts of crusaders in all ages. He too would fight for the ideal of purity and noble manhood and for the cross of Christ. So Adam, the universal man, becomes Tancred, the flower of chivalry, the noblest knight of the First Crusade. Weary after their long journey he and his knights enter Constantinople, but no shelter is granted them there in the very capital of Christendom. The citizens flee from them, for they know only too well the rapacious cruelty of many who have masked themselves under the cross. Even some of Tancred's men pursue hapless maids across the city. Throughout this scene we find that Madách is using the story of the Crusaders merely to show a type of the evils prevalent in Christianity to-day. Yet his dissatisfaction was with the Christianity he knew. He never overcame his pessimism until he was able to look beyond the church to Christ himself.

Madách is guilty in this scene of a grave historical anachronism, for he makes the First Crusaders engage in the Arian Controversy which was fought six centuries before their time. He was seeking to point out the foolish strife among the different people who bear the name of Christ. Though Tancred had fought for the Common Sanctuary of Christendom, he is rebuffed by both citizens and Metropolitan alike, who tell him that a heretic is worse than a pagan. The so-called heretics sing heroically the twenty-second psalm, but their voices are drowned by a chorus of faithful who sing the thirty-fifth psalm. In dismay Tancred asks the Metropolitan what can be the heinous offense which can rouse to such fury the Church of Love. The Metropolitan replied: "That is not love which flatters the body, but rather that which leadeth back the soul, if necessary, at the edge of the sword or through the flame to Him who said: 'I bring not peace but a sword to the earth.'" Though Madách was born a Catholic and remained one till his death, still his great-grandfather had been one of the most prominent Lutheran nobles in Hungary and was author of many of the hymns still used by the Hungarian Lutheran Church. Under the figure of the Arian Controversy Madách sought to describe the struggles between Catholics and Protestants and every controversy in which through lack of love men have set at naught the Spirit of Christ. How modern this poem is when we see Modernists and Fundamentalists set in array against each other to-day!

Another fault of the church as Madách knew it is the vow of chastity imposed upon a young and oftentimes unwilling girl at the behest of her parents. It led him to exclaim: "Oh, Holy Mother, thou embodiment of pure love, didst not thou turn in disgust from such an unholy promise which puts the stamp of sin upon thy virtues and makes the grace of heaven a curse?" Did Protestant ever condemn more strongly the vow of celibacy than has this Catholic whose work is still studied to-day in the Catholic schools of Hungary? Quite naturally we find the following foot-note in the Catholic School edition of this poem: "Madách has expressed in many places the power and worth of Christianity in its service of mankind. These criticisms are one-sided and were shown to Adam by the devil in an effort to discourage him." Yet one cannot read this canto without feeling that Madách's criticisms of the church he knew came right from his own heart. In his utter disillusionment he could find no solace in the church. Worldliness, controversy and persecution, the destruction of the most sacred things in the name of religion had left the church without the power to make life worth while.—Canto VII

THE CALM LIFE OF A PHILOSOPHER

Adam turns from the strife of crusading Christianity and seeks repose in the library of John Kepler, the renowned astronomer. Kepler's life at Prague as the favorite of the Emperor Rudolph seemed to Madách for a time to typify the happiest existence possible for man. His wife was the beautiful heiress, Barbara von Mühleck; he was able to spend practically his entire time in the study of astronomy and philosophy, while admiring disciples hung on his every word.

Madách himself had known something of that philosophic calm which it was Kepler's privilege to enjoy to the full. In the years which followed his own marriage to the wealthy Frater Erzsike, he had lived quietly on his country estate, enjoying the favor of his wife's uncle, the Lord Lieutenant of the County. His quiet life was wrecked by the catastrophe of the Hungarian Revolution of 1848. He himself was imprisoned; on his release he found that his wife had been disloyal to him. His calm life was forever ended; it became an apple of Sodom. In the poem Madách changes several incidents of Kepler's life to make them harmonize better with his own sad lot. The most crushing tragedy of all was the bitter realization that after all the years spent by him in the study of philosophy he still knew nothing at all. Madách's disillusionment is so great that he makes Kepler cry out: "All teaching is folly: all knowledge is mere guesswork." Indeed Madách came to believe that philosophy itself was dangerous; if perchance philosophic catchwords should begin to permeate the thinking of the masses. That is the meaning of the "vision within a vision" which Kepler sees, standing as Danton beside the guillotine in the early days of the French Revolution. The mobs are shouting

"Liberty, Equality, Fraternity," and in the name of these philosophic concepts are dragging men and women to the executioner. In that gory tragedy Madách saw the failure of philosophy.—Cantos VIII-X.

. MODERN DEMOCRACY

From the somewhat mediæval seclusion of his own country, Madách looked eagerly toward the democratic states of the West and believed for a time that in them true happiness would be found for man. Individual freedom and unhampered competition seemed the goal toward which the human race had striven. He placed his universal man, therefore, in that place where more than anywhere else in his day such a life might be experienced. From the Tower of London the reincarnated Adam descends, thrilled by the myriad voices of the metropolis. When from the street, however, he views the surging crowds at closer range, the process of disillusionment begins. True, all are free: everyone may do as he sees fit. Therefore, in practice the strong oppress the weak and rogues earn their living by cheating others. With an uncanny insight Madách presents the seamy side of city life: and his words apply as well to the American city of to-day as they did to the London of his day: "When self-interest rules both capital and labor and sets them in array against each other, what happiness remains in store for man?" He contrasts the material and industrial success of this age with its spiritual failure.

At the close of this canto people of every class are represented as approaching the grave. The mask of insincerity falls off. Neither tricks nor cunning nor the strength to crush avail any longer. All alike feel a most bitter sense of failure in life. The rich manufacturer, for example, says: "I have amassed money, but my treasure has brought me no happiness." Those who have sought the pleasures of the day find in their last hour that pleasure has brought them only pain.

Madách held that the cause of all this failure is because self-interest has ruled in the lives of men. With a sure touch he points out the greatest weakness of modern democracy when he represents Lucifer as saying: "I have drawn out the master-screw which held together the entire machine. That master-screw was reverence for God. And I have neglected to replace it with something stronger."—Canto XI.

THE RULE OF SCIENCE

Madách was convinced that the individual freedom and unlimited competition of democracy entailed too much wasted effort and could not be stable. Even in his day there were strivings after a greater efficiency than could be based on individual enterprise. He prophesied that the state of the future would be socialistic, in the sense that science would rule and that every individual would be compelled to follow not his own wishes, but the dictates of science. To some extent

his prophecy has already been realized—partly in the Soviet Republic, with its attempt to make real those theories of which Madách had already heard, and partly in our modern factory system whereby individuals become mere cogs in the machine.

Madách's problem was to find out whether such a state of human society would make men happy. If science rules, then all individual ambitions and emotions must be checked. "In the factory the man who learns to make bolts makes bolts all day long." In the name of efficiency arabesques are abolished from the backs of chairs. "Such ornaments make them no more comfortable for the weary laborer to sit upon." Cheaper substitutes are found for the metals of the past. Sages spend their time seeking some substitute for the sun's declining warmth.

That science may rule, children are educated in institutions and taught only those things which they should know in order to become efficient members of such a state. A child's future occupation is assigned to it according to the shape of its head. Marriages are determined by professors of eugenics.

In this reign of efficiency human nature has no choice save to rebel. The mother fights to keep her child. Lovers defy the laws of eugenics. How could genius live in such a barren world as has banished patriotism, love of home, heroism and beauty—all in the interests of efficiency? To Madách it seems a dead world—dead to everything worth while. He saw that such a system can never endure nor satisfy the human soul. There is something in man's nature so great that "to make bolts all day long every day of his life means for him spiritual death."—Canto XII.

THE DEGRADATION OF MANKIND

That the effects of materialism may be seen more clearly, Adam is transported to the land of the Eskimo, where materialism is seen in its naked reality. This scene was undoubtedly suggested to Madách because of the close relationship between the proud Magyar aristocracy of Hungary and the lowly Ostyaks and Voguls who live along the Ob and its tributaries in Siberia. What made the difference between the Magyars and these degraded savages who are the only people in the world closely related to the Hungarian by blood and language? Was it a mere difference in environment? True, the Magyars lived on the fertile plains of central Europe, while the other Ugrian tribes lived on wind-swept plains near the Arctic. Was it not rather a difference in ideals? The Magyars had suffered much, but they struggled on and upward. The Ostyaks and Voguls were content with the struggle for a livelihood. Thus they sank almost to the level of animals! Men who live without ideals will revert to this type, so Madách believed. To the degraded Eskimo nothing matters save the catching of seals. His sole prayer is that men may decrease and seals increase, that his stomach may be well filled.—Canto XIV.

IS THERE ANY ESCAPE?

After Adam has thus seen the whole of human history at its worst, he craves some way of escape. In his descendants he is doomed to struggle on forever and to fail always to gain happiness. Madách's soul can find no solace in the loss of all consciousness in Nirvana. "Without purpose ahead or obstacle to overcome, what avails a mere existence? Though a hundred times I fail to reach my goal, what matters that? The purpose still remains. To struggle for a purpose makes life worth while." Man may long for calm, but his soul was made for struggle.

The realization of the impossibility of escape brings Adam to his knees even as it brought Madách himself. "Lord, thou hast vanquished. Behold, I lie in the dust. 'Tis vain for me to strive without thee or against thee. Lift me up or crush me. I yield myself to thee."—Canto XIII.

THE SOLUTION

Like the author of the Book of Job, Madách found the solution of life's problems not in having them explained to him, but in catching a vision of God. In the closing canto, the Lord is represented as addressing the awakened Adam thus: "Do not ask further for the secret which the hand of God hath mercifully hidden from thine eyes." Once Madách found God, he was content. The very keynote of the last canto is, "Trust in God." Madách's pessimism vanished as his new-found trust in God made right the other problems of his life. "What an imperial power is man's to have free choice 'twixt sin and virtue and yet to know that ever o'er him stands the shield of grace divine!" Man's life has been a failure only in so far as he has lived for himself or for unworthy aims. If he loses God's friendship, there is a void in his life which nothing else can fill. The tragedy of the world is because men have never fully abandoned themselves to God. Was Madách then a pessimist? Yes, but of the same type as Saint Paul, Saint Augustine, Kempis, Luther or Wesley, who saw life without God as absolutely bad, while life with God appeared the only worth-while existence for a human being. The Tragedy of Man will be no more when men, to quote the last line of the poem, "struggle for the right and trust in God."—Canto XV.

The Realism of the Gospels

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THE story of Jesus in the Gospels is that of a man whose home was humble, whose trade was that of a carpenter, whose daily life was that of ministering, whose friends were of the peasant class. Jesus was a mystery to his intimate friends while he lived, but the gospel writers set him forth, as he was, a man of deep experience, of rich sympathy, of rare insight, of delicate touch.

What is it that appeals so deeply to all who read the gospel? It is the human interest in it all; the social contacts of Jesus, the domestic atmosphere that surrounds most of his work, the details of daily life in Palestinian village or city, the joyful feast, the group of fishermen on the shore, the synagogue service, the discussion of the Temple tax.

A study of the first three Gospels from this point of view shows to what a large extent the evangelists have kept their story in touch with the everyday life of the people that are concerned in the ministry of Jesus.

The realism of the Gospels appears in frequent references to things with which the people of the land were familiar.

THE DOMESTIC LIFE OF THE PEOPLE

The "house" with its thatched or sodded roof in which people lived is very frequently mentioned, the "housekeeper," the "bed" upon which they slept or upon which their sick lay, their flickering lamp, mealtime, the table at which they ate their meals, the "salt" for seasoning food, such as bread, unleavened at feast time, or the leavened loaf, whose process of preparation is described, the wine, "old or new," which was used at ordinary meals as well as at special occasions, fish, either fresh broiled or dried, and in the case of the poor, the "sparrows," which could be bought in the market, "two for a penny," or "five for tuppence," the "husk" of the lost son in a far country, or the locusts and wild honey of the ascetic. Sometimes a feverish anxiety for the daily provision marked the life of the poor and sometimes they were actually hungry. They knew how to put patches upon their worn garments and in some houses there were garments missing, which had to be given in pledge for debt.

The Oriental householder was typically hospitable even to the late comer, and there is not failing the mention of such generous, even if embarrassing hospitality to a belated guest which involved discomfort to a neighbor.

Within the Palestinian home there were the "hired servants"; and "bond-servants" are frequently mentioned in connection with houses of the well to do.

The life of the very rich farmer, whose barns will not hold all his produce and that of the rich man whose table groaned with its abundance are introduced, although the poor and their mode of existence is more frequently the theme.

THE TRAVELER AND HIS EQUIPMENT: DANGERS AND CONVENIENCES

The people of the Gospels are restless. Companies made up of relatives or neighbors pass over the main roads to and from feasts, the Master and his disciples pass through the country east of the Jordan, cross and recross the Sea of Galilee, they go as far west as Tyre and Sidon, or the region in which those cities lay, and as far north as Caesarea Philippi, apparently never meeting the fate of the poor fellow who went, probably alone, from Jerusalem to Jericho and met with disaster at the hands of a band of thieves that frequented that road, who "stripped and beat him . . . leaving him half dead." The group itself was a protective device against attack.

Many an item of a traveler's outfit finds mention in these Gospel transcripts from the life of Jesus' contemporaries; the staff, the coat and the cloak, the shoes or sandals, the purse and wallet. The customary salute by the way, the invoking of peace upon a hospitable home or the symbolic casing off of the very dust of the road that leads away from an inhospitable house are pictured clearly for the reader.

As the traveler made his way from place to place he might eat figs in their season from the wayside tree or pluck and eat the grain from the standing wheat, but at night he would find an inn where, unless it was feast time, he could find accommodations, or he might have the good fortune to find a friend who would provide guest chamber and food, with water for his feet and oil for his head.

NATURE

If the details of life at home, or away upon a journey, are numerous in our Gospels, so nature itself is liberally and clearly sketched in. The land abounds in mountain and plain, river and valley, lake and seashore. The seasons pass on, from seedtime to harvest, the birds, often referred to, pick up the seed that lies on the hard roadway as the sower sows his wheat, or the sparrow flutters in his cage in the market place, or again the birds of the air furnish a lesson of providential care even though they do not sow, reap, or gather into barns.

The smallest seed, singled out for contrast with its resulting plant, the harvest and the reapers or sometimes the scene, sad indeed, of a field waiting for the harvest hands who do not come, are familiar to the readers of the Gospels.

The evangelists were lavish indeed of their use of natural phenomena—the wind, the little fish and the great whale, the rain and the sunshine, the lilies of the field and the green grass, the storm and the calm, the wheat and the tares, the vineyard and the winepress, the crowing of the cock, the dumb animals, fallen into a pit or straying away upon the mountain side.

Popular weather lore is recited, the "star" figures in the birth story and "the stars" appear, the sun and the moon find mention, an eclipse clearly is noticed and an earthquake occurs.

ITEMS OF THE FAMILIAR ECONOMIC ENVIRONMENT

The means of subsistence and the mode of earning a living appear upon page after page of the Gospels. About the Sea of Galilee the boat, the nets of three different sizes used by the fishermen, play important parts, and the fishermen of that region themselves come to positions of great importance in the story.

Again, the carpenter becomes a competent critic of various building enterprises, whether of tower or house. The sower walks across his field, scattering the seed, husbandmen care for the vineyard, shepherds stand guard over their flocks out in the field at night, the harvester thrusts in the sickle, and the reapers gather the grain into barns.

The laborer is repeatedly mentioned; questions arise touching the daily or hourly wage and the six-day working week is mentioned with approval.

Taxes, both to the Roman government and to the Jewish establishment, constitute a topic of interested conversation; the tax collector is an all too well known person sometimes seen sitting at his booth.

Various classes in the contemporary economic order of Palestine are represented on these pages: the wealthy, one of whom brought spices for Jesus' burial; the merchants, who bestow their gifts in the temple, and the poor, who give out of their need. The poor are more prominent, and are said by Jesus himself to be ever-present to his contemporaries. The evangelists have not spared their readers the sight of the wretched beggars, covered with sores; the lame, the lepers, the blind, and the sick, the deaf and the dumb, and those with withered or crippled hands, all of these dependent upon their relatives or upon the alms of the generous minded.

Poverty is a most insistent fact in the Gospels. The poor are said to be exploited even by the pious, who "for a pretence make long prayers," and the presence of so many of the economically dependent and the indigent arouses the expectation, not disappointed, that the evangelists should also refer to debts, the debtor, and the money lender, since even whole families, it is said, were sold for debt or imprisonment. There are the hungry, the thirsty, to whom even the cup of water may be denied, the naked, the pitiful lunatic thought to be inhabited by demons, all of whom, of course, were daily present in the experience of the first readers of the Gospels.

Wealth consisted not alone in money. Sheep and crops were actual wealth or economic goods. Yet the coins in use obtain frequent mention. The money in circulation is of brass, silver, and gold, but the silver piece is probably most frequent. Whether for taxes to the Romans or an offering to God or the price of a small bit of food, the small coins were probably more familiar to Gospel readers than the

larger amounts of money computed in "talents" or in "pounds," minae. The smaller coins are mentioned far more frequently.

Bankers, investments, and interest appear in connection with money and its use, although from the mention of "hidden treasure" it may appear that the bankers were not always considered safe.

In whatever form one's wealth, small or great, consisted, the thief might always be waiting to "dig through" and steal it.

THE ROMAN OCCUPATION OF THE LAND AND ITS SUBORDINATION TO A FOREIGN POWER

The names of Cæsar Augustus, of Quirinius, governor of Syria, of Herod the Great, of Herod the tetrach, so called, who was over Galilee and Perea, of the latter's brother Philip, and of Pontius Pilate, governor of Judea, with such cruel deeds of the latter as that mentioned concerning the death of certain Galilæans whose blood he mingled with their sacrifices, clearly bring the gospel into the realm of Roman official life. The Prætorium and the Roman centurion with his Roman soldiers present daily evidence of the Empire's authority. The seal of Roman power is placed upon the very tomb of Jesus, and as John the Baptist had entered a Roman prison, so Jesus stood before the criminal court of Rome itself to learn his fate. Roman processes, made conspicuous to present-day readers of the Gospel, were everyday matters to residents of Palestine in the first century A. D. A condemned prisoner was beheaded, as John the Baptist, or crucified, as was Jesus.

SOCIAL LIFE, IN TOWN AND COUNTRY

Groups, sometimes very heterogeneous, gathered about the table of a prominent Pharisee here and there on the Sabbath day, upon one of which occasions some criticism of current etiquette arose, the question in dispute being whether "friends, kinsmen or rich neighbors" should be guests. Much merrymaking, music, and dancing marked the special occasion of rejoicing, as when the lost son returned. Wedding festivities were familiar to the humble as well as to those of higher rank. The feast, the garment given to the guest, the wine, in the judging of the taste of which most Palestinians were experts, with all the joy of the occasion, all characteristics of the wedding, appear upon the pages of the Gospels.

Of the social questions raised, divorce is perhaps the most prominent.

Many details of the religious-social life and thought of the people are included in the story of the Gospels: the synagogue, the center of worship for the community; the scribes, well known for their manner of teaching; the groups known as the Pharisees and Sadducees, the latter more political, to be sure, than religious, yet forming a part of the social fabric; the gathering of many at Jerusalem at Passover time; the active trading in merchandise within the Temple area, for those who came from a foreign country or from a distance within the land; the

whited sepulchers, newly marked for the Passover season, lest one defile oneself unwittingly; the children in the market place of the city, playing their games; in fact, all the sights and sounds that did attract the peasants from the remoter districts.

In the Gospels, too, the funeral cortege winds its way toward the tombs outside the city, coming from the scene of woe, where hired mourners and flute players have been "making a tumult," and all the while, the busy life goes on, in its domestic, social, and religious manifestations, "the multitude" turning hither and thither, wheresoever they find a new interest.

CURRENT VIEWS AS TO THE SUPERNATURAL AND POPULAR SUPERSTITIONS

Angels bring messages from heaven, Magi follow the leading of a portent in the heavens, a voice out of heaven attests the high and holy nature of Jesus, the Spirit of God appears in form as a dove, dreams are vehicles of heavenly guidance, even for the wife of Pontius Pilate, Satan is conceived as a demonic being who tempts and tests men, as "Satan asked to have you that he might sift you as wheat," the day of judgment is anticipated, involving "every idle word," and the possibility of seeing a ghost is a normal expectation.

Demons and unclean spirits stand ready to take possession of one's person, producing most distressing results, and the use of charms with which men's bodies are bound, tongues rendered dumb and ears made deaf is more than hinted at in the expression, "this woman . . . whom Satan bound for these eighteen years," and the loosing of such bonds, for example, "bond of his tongue was loosed," is suggested in the description of cases of healing.

The chief impulse toward any study of the Gospels is the desire to know Jesus better. This study shows afresh the intensely human side of that life, which was lived for men and with men. The instances cited do not completely exhaust the data to be found, to be sure, but the foregoing exhibit is set forth to show that the Gospels were written to portray events which were inextricably interwoven with folk life and experience of its period; that the enduring value of the Gospels is to be found in this "human interest" which is so prominent in them; that this realism of the Gospel, as above defined, supports the view that the Gospels are not limited in interest or meaning to one period, to one land or to one people. Rather they belong to world literature. Finally, the entire action of the Gospels, characterized as it is by this essential realism and universal interest, bears a real relation to other literary works in which human life and its interests are seriously treated.

Creating Peace

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THERE speaks a Voice the most haunting, the most searching, ever heard upon this earth. No man among us, whatever his faith or unfaith, but is ill at ease if that Voice speaks on the other side of any issue. Serene, benignant, unweariedly patient, infinitely pitiful, it speaks the Truth, and waits, while man tries every road until he finds the one way to go. Its words are not faint echoes from a time far gone; they are living forces moving in the hearts of men, challenging us to high enterprise and pointing out the way.

It tells us plainly what is the crux of the cause to which we are dedicated, that the era of peace on earth among men of goodwill awaits the advent of the sons of God; those large, eternal fellows who have won the charities, sympathies, courtesies, and sagacities which fit them to do the work of God upon earth. Since, in our human world—that is to say, our tiny province within the Divine Providence—God works for man through man, revealing himself by incarnation, it behooves us to invoke his spirit of wisdom and patience and prophetic loving-kindness, that so we may be worthy to do his work in his way, creatively, by growth from within, unhasting and unrusting, lest we defeat our dream and delay his will by default of faith, and our efforts end in futility and dismay.

Such truth we need to lay to heart, both for comfort and command, in a world disappointed, embittered, sensitive, agitated, violent, and strangely wistful, when humanity is groping its way toward the dawn through clouds of confusion and whirlwinds of revolution. Therefore, let us join with the text, making, "one music as before, but vaster," those heroic words of old, born of the depth of faith and the height of Hebrew vision: "Nation shall not lift up sword against nation, neither shall they learn war any more." Also, thinking of to-morrow, and its hour of holy and high remembrance, let us add the gallant and chivalrous words of the poet-king, who, when a cup of water was brought to him at the risk of brave men, poured it out as an oblation to God, saying, "Is this not the blood of men who went in jeopardy of their lives?"

I

For, while we are seeking a clearer insight, in the light of which war shall become a sin in religion and a crime in the law of the world, let us not forget—nay, let us remember with deep gratitude—the sacrificial cost of our right and

opportunity to meet, plan, pray, and work for a warless world. If we walk along the streets, if we go about our business, if we engage in free discussion, if we worship God in the way our heart loves best, it is because brave men went in jeopardy of their lives, and many of them did not come back. There is not a single one of our rights and privileges which has not in time past been denied, not one that good men did not struggle for, suffer for, die for, helping thereby to make a world in which we may live our life in freedom, and not cower like slaves.

If we look far enough back we see a world of hostility, in which man was forever fighting those whom he considered his foes—his hand against every man and every man's hand against him. Slowly, step by step, the race has been abolishing war, outlawing war, as we say in our phrase, first between man and man, then between groups within the tribe, and more slowly, between tribes—making here and there an oasis of peace in a desert of strife. The history of humanity is the story of its efforts to do away with the attitude in which man thinks of himself as an enemy of his fellow-men. That is to say, civilization is the discovery of mutual interests, mutual needs and ideals, out of which is born law with its benefits and safeties guarding those interests and ideals; and law had to come first, before anything could be outlawed. Thus, many forms of warfare—once universal and inevitable—have been abolished by the slow growth of law recognized and respected. It is when we begin to see, in the light of history, the path by which humanity has already traveled, how the race has done away with so many socially destructive contests between men, or between groups, that we are able clearly to discern the next step which mankind must take, and the road which lies before us.

A great nation like our republic, or like the British commonwealth, to name no others, is a vast peace society; a realm won to order from the chaos of strife. Within its own borders, over long stretches of the earth, it stands for peace actually achieved, established, organized, preserved, under the reign of law. No man is allowed to arm himself and make a private war. There is a law which he dare not defy, a law which protects his neighbor and which will protect him. If there are racketeers in our cities, like the old banditti of the prairies, they are a bit of lawless chaos not yet reduced to order. To-day no one imagines war between New York and New Jersey, but there was a day when war between the North and the South was feared, and at last fought out by armies of Blue and Grey swaying to and fro in the grip of battle. But that was long ago, remembered only to be regretted. At bitter cost our national unity was achieved and peace secured. So wonderful is nationality, so real is the peace which it realizes, that no lover of peace on earth can think lightly of its worth, much less of the loyalty of its citizens.

But, alas! even the noblest nation can achieve peace only up to a certain point; and that brings us to the horrible fact which faces us to-day. The terrible reality is that these vast societies called nations which are made to keep the peace, and which engage the loyalty of their citizens because they do keep the peace within their

borders, are themselves subject to the greater calamity of clash and conflict. That is the awful fact which confronts us to-day. Outlaw war? Manifestly, but that means something more than being opposed to war as an unutterable evil. There must first be a law acknowledged, accepted, and obeyed by nations, else the outlawing of war is a mere phrase, or a figure of speech. Aye, there must be a law which shall bring such benefits to each nation that to be an outlaw nation would be the worst calamity, just as to be a man without a country is an unspeakable tragedy.

In face of the horror and waste of war, what can we do? When Saint Paul was set upon by mobs and magistrates he appealed to Cæsar, a power and authority which even his enemies were compelled to acknowledge. To whom shall we appeal? It is a counsel of despair to appeal to individuals as individuals, as if any or either of us had power to determine world peace. As individuals we are powerless, or well nigh so, save as we may exert our influence to the utmost of our ability and opportunity. In the same way, for a few individuals to refuse to recognize war, to decline to co-operate in it, to take a purely passive attitude, may be heroic, but it is futile, or of little or no avail. It is disapproving of war; it is not creating peace. However high-minded such individuals may be, when the calamity comes they become victims of their opinions, or at best martyrs—the juggernaut crushes them with the cruelty of a cartwheel.

To whom, then, shall we appeal? Who has the power to prevent war among nations? The answer is obvious; the nations themselves as nations, coming together as nations, each with its own power and tradition, and agreeing to some law by which they may live together in amity, settle their disputes by the rule of reason and justice, and together create the machinery through which the will to peace may be organized and function. As individuals we can do little, but as loyal citizens of a great country, working together—if we are patient enough, persistent enough, and clear-sighted enough to work it out nationally—we can help to create an ordered and lawful peace upon earth. Our nation—strong, united, right-minded—can join with other nations, first in formulating an authentic law of nations, then in outlawing war. It can help to set up a Court of Nations, with power to bring to bear a world opinion upon any nation that refuses to abide by the law of nations.

At last, after the holocaust of World-War, and the measureless mutilations and miseries of the peoples, a law of nations, accepted and respected, has come within the range of practical effort and achievement. It is no longer simply a vision which the masses of mankind are dimly groping after, but a reality which the working statesmen of the world recognize not merely as a possibility, but as a necessity. But to appeal to the nation in its behalf, our nation or any other, we must respect the nation, realize its worth and power, and be loyal to its spirit. Just now it is vitally important that workers for world peace make it plain—not grudgingly, but gratefully—that they do not belittle, much less ignore, the ideals and values of real patriotism. The honorable loyalty of each people to their own nation must not only

be acknowledged, but emphasized, else we are doomed to delay and defeat. There is a vague, colorless type of mind which mistakes vacancy for vastness, a mind in which local loves are blurred and national loyalties are bleached; the kind of men whom Canning described as "the friends of every country but their own." As between such vapory cosmopolitanism and a robust nationalism, our people, and all peoples, will choose nationalism, even provincialism, and rightly so. Men who are not deeply rooted somewhere are of little value anywhere, and cannot lead us where we seek to go.

The cause of peace must not be caught upon such a dilemma, and the precious values of nationalism—real and holy in our hearts, woven of historic memories and a thousand tender ties—must not, need not be sacrificed. Each nation has a genius of its own, unique, particular, precious, and a history rich in heroism, to forget which is to impoverish humanity by robbing it of hard-won treasure. It is when one race, or nation, is vain or ignorant enough to imagine that its genius is of supreme worth—when any nation seeks by force or otherwise to impose its ideal upon other peoples—then tragedy begins, and nationalism becomes a menace and a terror. Not because it is nationalism, but because it is narrow and bigoted, and its arrogance has made it blind to the brotherhood of humanity. Surely we need not undervalue our own country in order to see that the good of the race as a whole does actually exist, and that the welfare of our nation is bound up with it.

II

What, then, is our status to-day in respect to peace, and what should be our objective? Once more let us rejoice with devout thanksgiving that the nations of the world have signed a pact renouncing war as a weapon of national policy. Few of us, perhaps, had expected to live to see an event so amazing, but the facts outran even our fondest hopes. It is a new beginning, thank God, a definite turn toward peace, the meaning and measure of which we have not yet estimated; but only a basis and beginning—a half step, so to put it, waiting for the other foot to be brought forward in order to make it complete. For it is one thing to renounce war; it is another thing to create peace. One is a negative attitude, the other is a positive process, and while we have a right to take new heart, we must not forget that we have a long way to go before we reach the goal.

No one need make an inventory of the obstacles that lie in front of us. The chief difficulty, if not the sum of all the rest, is a dull inertia of mind, a lazy, hazy, hateful type of fatalism, as pervasive as it is paralyzing. It assumes as an axiom that what has been will be, because it has always been. It takes it for granted that war is inevitable, as if it were not the glory of man to abolish the inevitable in his own province, if it is evil. It judges the future of man by his past, and talks of the next war as glibly as it forgets the last—forgetting that man exists to surpass himself. It smiles at all pacts and pleas for peace, as if certain they will be broken, or

else disregarded, if need be. It has many facts on its side, many fears, and no faith at all. It is a way of thinking hard to reach, much less to alter, since it seems to be impervious alike to information and inspiration. It prides itself on its common sense, not knowing that it is the uncommon sense of the few in one age becoming the common sense of the many in the next, that marks the advance of man.

It is a spirit and attitude of mind, as widespread in its influence as it is wise in its own estimate, and the heaviest load we have to lift on the way to peace. Alas, all of us share in it, more than we are aware, and far more than we admit! It is in the air and we breathe it. It accounts in large part for an appalling double-mindedness among us in respect to peace. Even when we talk peace we think, almost unconsciously, in terms of war. Our men of state, honest and high-minded, speak in two voices, planning peace in one breath and preparing for war in the next. One thinks of the words of Saint James: "A double-minded man is unstable in all his ways;" and so is a double-minded world. In fact it is just this instability of mind and uncertainty of heart that keeps us from facing the facts and doing the hard and clear thinking which needs to be done, if we are to make peace and not merely prevent war, which has too much absorbed us.

Nor must we forget, in passing, the great debt which we owe to our artists for their vivid and relentless portrayals of the realities of war in recent years. In films, in fiction, in poetry, in painting, in books of grim and gritty fact, they have torn the glamour from the face of war, revealing its ghastliness. A generation which did not witness the tragedy of world war has been shown in burning pictures what the shambles were like. In Germany, in the summer, I saw a picture entitled "The Somme" which, in terrifying realism, no less than in austere impartiality, was memorable as a vision of what the actualities of war really are, much of it taken on the field when the battle was raging. At least the world has been made to see what war is when stripped of fine phrases, and "the dream those drummers make." Such scenes, to say nothing of the facts reflected, are surely enough to bestir the most inert soul.

III

Alas, how much we have to do! If we remember that men have made war, thought war, planned war for ten thousand years, it is no wonder that we think timidly and tentatively about peace. Man is an expert in war and an amateur in making peace. So far we have hardly gone beyond the idea of non-war, and have yet to set up a positive and creative peace ideal, so luminous and living that, by its sheer power and persuasiveness, it will carry us further. In the meantime, we can at least study intelligently all that is being thought, all that is being done, to prevent the self-destruction of our civilization. For even our efforts at peace evoked enmities and prejudices hardly less dangerous than the flaming wrath of war, which it will take a generation to heal.

By the same token, in our thinking about peace, only now in the beginning, we shall be led, inevitably, to look deeply into our social order, as now arranged, to find if possible the roots and causes of war. Is there something inherent in our civilization, as it is, which makes war a necessity or a recurring scourge? Our civilization is being challenged, if not threatened, by a very different type of society now being set up in Russia, a militant Communism the menace of which hangs like a cloud upon all our horizons. It is, in very truth, a critical day in which we live, asking for the most searching inquiry into the basis of our system of society, to learn whether it was built for war or for peace. As a clear thinker reminds us:

"It is futile to argue that the teachings of Marx are unsound and have already been refuted. Most of the ideas that inspired the Crusades were unsound, yet they convulsed Christendom for centuries. We think the militant teachings of Islam unsound, yet they brought Moslem arms to the gates of Vienna, and affected the subsequent course of European history down to the Great War itself. It is folly not to take the Russian State for what it declares itself to be; and folly still more egregious not to prepare betimes our defenses against it."

Our best and wisest defense, he adds, is to create and develop a social order worthier, juster, and more humane than any which a dictatorship of the proletariat can set up. Such a social order cannot be born, much less perfected, save in peace and for peace, both international and social. To develop it all the resources of capital, science and mechanics, as well as every educational and spiritual agency, must be deliberately employed to improve the quality of life, in freedom, in fellowship, in fullness of growth, and to improve it to a degree which we can, as yet, hardly conceive. So, and only so, will the civilization built up since the fall of the Roman Empire justify itself, and avert disaster from without and destruction from within.

So far down the ways of time man has discovered only one road to stability and nobility for individuals and nations, the way of moral intelligence, of forbearance, of self-discipline and self-restraint, of disinterested redemptive service. The way of wrath, of hate, of self-glorification is the way of death; it is writ large in every family dispute, in every industrial conflict, and it is written in words of blood and fire across the length and breadth of our generation. If we are reasonable, if we are willing to see the point of view of another, if we regard the rights of our fellows, if we have learned forgiveness, we stand for peace; if not, we are makers of war. Where, then, do we stand, and whence is our help?

IV

It is impossible to ignore the spiritual factor; without it we lose our way in a bottomless bog. There must be a new power of faith, a will to fellowship, a creative audacity of adventure, a further dimension of understanding, and only the very genius of the religious spirit can achieve this result. Not religion as an abstraction, still less as a huddle of sects, but religion as a great law and principle of being, can

save us from cynicism and savagery. There must be a rebirth of religion—more real, more drastic, more heroic, more human in its insight and appeal, more divine in its consecrating compassion. If this seems too vague, let me try to put it in another way.

If waves of force, as some one has pointed out, pass through earth and rock; if certain forms of light pass through our bodies and substances which we call solid; if electric force can be transmitted with certain direction and intelligent application of use, without even the medium of wires; surely mental power, what Gandhi calls "soul-force," can be and is transmitted and exercised in a hundred unknown and mysterious, but absolutely natural, ways. It seems a curious idea which allows that physical forces of all kinds issue and radiate from our earth in all directions, but that the greatest forces the earth knows, the will of man and the Spirit of God, have no issue and no radiation. Only God is adequate to our need, for only in him can we find love enough, humility enough, and power enough to melt the hardness of the human heart and create peace on earth.

The Voice speaking on the hillside is right; the penetrating spiritual intelligence of Jesus goes to the bottom of our problem. Only the sons of God can make peace on earth; and He came, as he said, that we might have power to become sons of God. The Beloved Disciple said, "Now are we the sons of God, and it doth not yet appear what we shall be." Therefore, it behooves us to think in the large orbit and labor with the magnanimous stroke, as becomes the sons of God who are also the sons of peace. If we are truly sons of God, we shall remember the men who placed their lives in jeopardy, and reverently lift the pain and agony of the war and lay it beside the Eternal Cross for the redemption of our generation.

George Preston Mains: An Appreciation

DAVID G. DOWNEY
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IN the death of George Preston Mains, the Methodist Episcopal Church has lost one of its most justly distinguished and outstanding ministers. For years "he was a good minister of Jesus Christ." Joining the New York East Conference in 1870, immediately after his graduation from Wesleyan University, he remained a member of that notable body until the hour of his death sixty years later. To that Conference he gave his youthful love and his manhood's strength. His brethren loved him, and they showed their love and honor by sending him as their representative to seven General Conferences. In all of these Conferences he took an active part, being a leader in every constructive and forward-looking measure.

His commanding figure, his noble head, his attractive countenance, but above all else his gracious and genial manner gave to Doctor Mains an unusually pleasing personality. And the charm of one's first meeting with him endured. As in his early ministry the young men of his Conference rallied about him as their leader and were devoted to him and to the causes he represented, so through the long years and to the last of his days he held the love and regard of friends old and new.

Doctor Mains possessed a vigorous and constantly growing mentality. No man among us has been more justly honored for his intellectual gifts. His searching spirit of inquiry, his loyalty to the truth as he understood the truth, his fearlessness and his high moral courage when under the fire of criticism have challenged the admiration of the church. His intellectual opponents ever found in him a foeman worthy of their steel. He never lowered his lance at the threat or in the presence of any antagonist. His were mature and thoughtful judgments, not mere opinions, and he was ready to substantiate and defend them. The writer well remembers his regular meetings, as Book Editor, with the Publishing Agents. Such meetings were always sure to be interesting. We were all men of fair originality of thought and great tenacity as to our convictions, and while no book was accepted for publication without the approval of all, that approval was not reached without extremely stimulating discussions. In all these discussions Doctor Mains was a leader.

Naturally, Doctor Mains' chief interest was in theology, and just as naturally he was a progressive in that line of thought. Indeed, he was too progressive to suit some of the more timid souls of his own cult. He believed that if one held firm his faith in the fatherhood of God and the Saviourhood of Jesus he could roam at will in the speculative fields of philosophy and theology. And this faith Doctor Mains did hold with the utmost tenacity of mind and with the full conviction of a

personal experience—an experience which had been tested in the fires of deep sorrow, and a tenacity that stood bravely against the dogmatists, who would make all faith static and who would deny that there is any growth or development in the realm of religion. His was a faith akin to that of him who sang:

"I know how well the fathers taught,
What work the later schoolmen wrought;
I reverence old-time faith and men,
But God is near us now as then;
His force of love is still unspent,
His hate of sin as imminent;
And still the measure of our needs
Outgrows the cramping bounds of creeds;"

One night, as we walked together to our hotel after a rather late meeting, it was my great privilege to hear the Doctor make his confession of faith—a confession that I am bound to say included every essential evangelical belief. It is a great thing to be able to hold an unchanging and unshakable faith in the face of a changing and shaking world. And this Doctor Mains did until the end. In a moment of pessimism Matthew Arnold wrote:

"The sea of faith
Was once, too, at the full, and round earth's shore
Lay like the folds of a bright girdle furled.
But now I only hear
Its melancholy, long, withdrawing roar,
Retreating, to the breath
Of the night wind, down the vast edges drear
And naked shingles of the world."

To Doctor Mains this would have been rank heresy. To him the tide was coming in, not ebbing out, as Arthur Hugh Clough so beautifully expressed it:

"Say not the struggle naught availeth,
The labor and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.
"For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.
"And not by eastern windows only,
When daylight comes, comes in the light,
In front, the sun climbs slow, how slowly,
But westward, look, the land is bright."

During his busy years as pastor and preacher, and later when as Publishing Agent large and intricate business affairs demanded his attention, his interest in scientific, theological, and philosophical thought never dulled, nor his avidity for the newest and best in these related realms. He was always abreast of the times,

a keen thinker, a brilliant conversationalist, a voluminous and thoughtful writer, as is evidenced in his many scholarly articles and books.

Although Doctor Mains took the retired relation in 1916, his mind never retired from active intellectual pursuits, nor did he cease to be interested and take part in church and civic affairs. In the city of Harrisburg, Pennsylvania, where he spent the first few years after retiring as Publishing Agent, he made for himself an honored place and name. It was a joy to meet him there; once in summer time, sharing, with others, the hospitality of his home on the banks of the Susquehanna and driving with him through the lovely countryside; and again at Christmas time, finding him in his accustomed place in Grace Church, all beautiful with its holly and evergreens. No matter where one met him, there was always that friendly smile, that cordial greeting, that hearty clasp of the hand, for always he exemplified what he so truly said of himself:

"For I am I forevermore
In any land, on any shore."

And so, in his study at Harrisburg, with its many windows overlooking the river, and later in his beautiful home in California with his devoted family, always surrounded with comfort and every tender care, he found "the joy of toil unsever'd from tranquillity," reading, writing, and studying almost to the end of his days.

He was an omnivorous reader of the best literature: a generous but discriminating critic. Believing that all competent thought must face new and enlarged fields of revisional truth, and believing also that literature designed to minister to the spiritual life "should be illumined from the most well-ascertained bases of spiritual truth in which alone the most devout and most knowing minds can rest," it was his joyous conviction that there is a truly prophetic modern literature, and that "divine inspiration adequate to the ever-growing moral needs of the race is ever illuminating consecrated thought." As an instance of his reactions, in a letter written only a few months before his death, he says of a new writer, "He is continental in his constructions, and the spacious areas of his thought are tonic with bracing atmospheres"; while in another paragraph he scathingly says "Just now there is a godless and vociferous philosophy exploiting itself under the name of 'Humanism.'"

Happy, interested, alert, Doctor Mains never grew old, though the calendar notes the fact that he had passed the eighty-sixth milestone in life's fitful journey. His outlook was ever on the bright and youthful side and his optimism was contagious, dissipating pessimism as the sun dispels the morning mists. He has himself described the serenity of the closing days of his life in his little poem, which he called "Sunset."

"My earthly sun is far down in the West,
My mortal years are nearing their goal;
But a vision true of the home of God's blest
Inspires a fearless calm in my soul."

In "Rabbi Ben Ezra," Browning writes:

"Grow old along with me!
The best is yet to be,
The last of life, for which the first was made;
Our times are in his hand
Who saith, 'A whole I planned,
Youth shows but half; trust God: see all, nor be afraid.'"

In these lines we may understand, as possibly nowhere else, the philosophy of our friend. He was ever learning, and seeing the truth more and more clearly. He was not afraid to "see all," believing, as he beautifully says in his poem, "The Life Immortal," that

"No aimless life dwells on that shore.
Truth-loving minds the vision true
With tireless zeal shall still pursue;
From more to more shall knowledge grow,
From boundless fields its wealth shall flow
To minds who would their secrets know:
And this shall be forevermore."

If it be true, as I believe it is, that "the end of the day crowns the work," then that falling asleep in the home of those he loved, with his children around him and his books and manuscripts within easy reach, was the crown of his life's work. He was not, for God took him.

"Heaven overarches earth and sea,
Earth-sadness and sea-bitterness.
Heaven overarches you and me:
A little while and we shall be—
Please God—where there is no more sea
Nor barren wilderness."

Forward With Jesus

GEORGE PRESTON MAINS

(Deceased)

"**B**ACK to Jesus" is the slogan of several modern scholarly pleadings. Certainly it is well that scholarship should unveil to us all that may be known of the brief earthly history and environment of Jesus in Syria. Among recent attempts at thorough search of this history, perhaps none is more scholarly than appears in *A New Biography of Jesus*, by Shirley Jackson Case. But still it must be said that Doctor Case treats his subject much as a critical biographer might treat a mere human life. He ends his narrative at Golgotha. He tells us little about the Christ of the centuries. It still remains that the supreme significance of Jesus can only be, and increasingly so, disclosed in the light of centuries subsequent to his birth.

I

The origins of great historic movements can at best only blindly indicate what may be their immeasurable after-developments. The acorn germinally contains the oak; but the oak is not visible in the acorn. Far up in the north are the fountain-sources of the Mississippi; but these in themselves give but little hint of the broad river on whose bosom may float the navies of the world. And so, *a priori*, one might just as well quest the oak in the acorn, or the Mississippi in the fountain springs, as anticipatively to attempt measurement of the twentieth-century Christ from even the examination alone of the New Testament narratives. However disturbing it may be to our inherited convictions, it is conceivable that one reason for our not having a more perfect view of the true character, teaching and mission of Jesus arises from our failure to apprehend and to concede the limiting humanness of the Gospel authors themselves.

Jesus, as is widely recognized in discerning scholarship, was a character so transcendent as to outreach and overtop the largest apprehensions of his chosen disciples and biographers. Indeed, one of the most difficult and seemingly discouraging tasks of Jesus as Teacher and Trainer of his disciples was to correct and to overcome their inherited misapprehensions concerning the character of his Messianic mission. From sheer force of the incontrovertible we are compelled to concede the fallible humanness, the prejudiced conceptions, and a limiting lack of spiritual insight on the part of those who in his human career stood nearest to the person of Jesus. Most authoritative scholarship declares that our four Gospels are quite humanly edited. Each writer reveals in some measure his human prepossessions. It would seem that some sayings accredited to Jesus are carried back to him from later utterances of the early church. If, however, for the sake of the argument, we concede many present-day criticisms of the Gospels; if we give full place

to the conception of Jesus' complete humanness, admitting as such that he was personally a man of his day and place, that he sometimes utters apocalyptic predictions, a thought-vogue of his day, which never come to verified fulfillment in history, conceding that under the Oriental garb and symbolism of some of his reputed utterances there are traces of myth and of fable—still all that can be verified by this and kindred criticism must at best fall infinitely short of explaining the historic Jesus. It still remains that from these fragmentary Oriental Gospels, as from under triumphal arches, there has marched forth and down the ages a Character which in this twentieth century commands the homage and worship of mankind as not all other historic heroes.

No mythical theory, however ingeniously conceived, can give any creditable explanation of Jesus. If he were a mere Galilean peasant, and no more, his crucifixion between two thieves would have ended his career, and his very name would be to-day unknown. But for some reason, post-dating five hundred years after the ignominious death of this Galilean, the world's advanced civilizations exalt him as the central figure of time, ordaining that all history, both ante and post, shall date from his birth. The ages have passed. Thrones and empires have come and gone, great sciences and wondrous arts have come to birth, marvelous inventions have changed the habits of civilizations, and the mind of man has learned how to explore the infinities; but the biographical interest in Jesus to-day immeasurably exceeds that awakened by all other historic characters. The lands are planted over with costly memorials to his worship. The world's imperishable literatures record their best inspirations from his thought and pay highest homage to his character. To-day, the wide world around, his name is a widening synonym of the most faultless and ideal character that has ever walked among men.

The Oriental world, native homeland of great religions, sensitively alive to the moral blemishes which mar and disgrace the so-called Christian civilizations, unfailingly noting the glaring imperfections which inhere in nominal Christendom, yet instinctively recognizes as above all other prophets the transcendent moral excellency of Jesus.

If, now, we return to the simple records of his Palestinian life, we cannot fail even there to find a character portrait which is clearly prophetic of his transcendent after-history. Whatever his conceded limitations of knowledge or environment, he meets the highest claims of a faultless morality: he was unfailingly true to every monition of duty; his vision of God was direct, his obedience to the divine will absolute; he saw in every human being possibilities of divine worth; he gave himself in a total abandonment to an unbroken ministry to human needs; his entire life was pure and harmless; the races and ages have increasingly discerned his pre-eminence as the one peerless Exemplar among men of a perfect moral excellence. No character has been so subjected to microscopic criticism as his, yet it is the widening verdict of reverent thought that the Jesus of the Gospels has

alone furnished to mankind the divinest norm and standard for human conduct and character. We may well say with Renan:

"Whatever may be the transformations of dogma, Jesus will ever be the creator of the pure spirit of religion: the Sermon on the Mount will never be surpassed. Whatever revolution takes place will not prevent us from attaching ourselves in religion to the grand intellectual and moral line at the head of which shines the name of Jesus."

II

In not a little reading of modern writings concerning Jesus, I have been much impressed with a frequent lack of emphasis upon two sublime factors which Jesus certainly made vitally fundamental in his teaching; namely: first, his Kingdom conception; second, the place he gives in this conception to the mission and function of the Holy Spirit. He never made the terms "Kingdom" and "Church" synonymous. The organized ecclesia was an inevitable outcome of the early evangelical movement. This institution was to serve the vital ends of socializing the Christian community, a training school for the Christian life which would at once furnish to the newly converted needed instruction and discipline under an ordered system. But Jesus never intended the church either as an inclusive synonym or a substitute for God's spiritual kingdom in the earth of which he was to be the Founder.

The church of necessity must always deal with rudimentary and imperfect human character. However high its ideal aims, its chief function must always be that of a training school of its subjects, carrying them ever from lower to higher planes of spiritual knowledge and Christian achievement. Jesus' conception of the Kingdom is in itself something vastly broader than can be ascribed to any ecclesiastical organism. This conception is significantly indicated in a single sentence in the Lord's Prayer. God's name is to be held in supreme reverence, and his will is to be done on earth as it is done in heaven. Christ conceived of the Kingdom as a spiritual reign, as something transcendently moral, supremely ethical in character, God's scepter which must ultimately hold sway over all the domestic, social, industrial, political and educational life of mankind.

It is the function of the prophet to vocalize to the world these high claims. It is against the prophet's mission that the forces of evil join in a perpetual conspiracy of protest. The men of shady social life, betrayers of public trusts, corrupt politicians, promoters of evil traffics, conscienceless business which enriches itself at the expense of the weak and helpless—all these and their entire ilk are perpetually warning the prophet of righteousness that he must stick to religion and not interfere with their standards and codes. These inhibitions are as common as they are morally imbecile. The prophet's voice, however, can never be silenced. The message of the inward and upward moral urge which God has placed in the human heart is like a fire burning in his bones; he is under an irrepressible compulsion to speak. His voice is vibrant with terror to evildoers. It is his hand

that writes the sentence of doom upon the palace walls of godless revelry. Not simply this; he is inspired and sustained by a conviction that the very stars in their courses are carrying his victories with them in a resistless march.

III

A most unique and intrinsically marvelous, yet vitally fundamental, provision in the thought of Jesus concerning the Kingdom is the place and office which he assigns to the Holy Spirit. The incarnate human life of Jesus was in itself a limitation to the universality of his spiritual impact upon the world-life of humanity. It was a profound necessity that in mere physical form he should disappear from among men. Among the last recorded words to his disciples, themselves grieving at the thought of his departure, he declared that it was good for them that he go away, for he would send them another Comforter, the Holy Spirit, whose mission it would be to build upon his own—Jesus'—foundations the ever-widening and enduring spiritual kingdom of God in the earth. He plainly declared to them that in the unfolding scope of God's revelations to the world there were many things still to be revealed for which they were not yet prepared; but that when the Spirit of Truth was come he would lead them into all truth: he would guide them and their successors to the end of the ages in an all-unfolding revelation of Jesus' mission.

It is impossible to overstate the significance of Jesus' teaching concerning the Spirit's relation to God's kingdom in the earth. Without the inauguration of the Spirit which appeared at Pentecost, the Christian Church would be unknown to-day. For our knowledge of Jesus as God's divine Son, for his exemplification of the divinest norm of human character and destiny, we are indebted to the inspirations of the New Testament; but were it not for the Holy Spirit the New Testament itself could never have been born into literature. We live perhaps but in the morning hours of the Christian dispensation, but the Christian centuries gone are crowded rich with the beneficent fruits of the Spirit: still all this is but a luminous prophecy of greater and unimagined glories yet to come.

Jesus himself impressively teaches that the progress of the Kingdom to its final consummations will be gradual. No one so perfectly apprehended the obstacles confronting his cause as did Jesus. Yet with the foresight of a divine and cloudless faith he as confidently foresaw the ultimate triumph of his kingdom in the earth. He clearly apprehended that great and menacing evils which could not be anticipated in the thought of the early church would mass themselves in the future years against Christian progress; but he was clearly confident that for every new crisis, and under whatever guise his foes might appear in the field, the Holy Spirit would re-enforce the instinct of the church and inspire an adequate wisdom for conquering the mightiest of opposing forces.

Christian faith may always be heartened and cheered by the thought that however fierce the conflict it is one waged between divine and finite forces. God is eternally on the side of righteousness. He can finally suffer no defeat. The signal conquests of Christianity in past history are phenomenal. The signs that gleam on world horizons at present are bright with divine promise. Throughout world civilizations the fortifications of massed evils are being increasingly breached. Democratically measured, I must believe that as never before the conscience of mankind is predominantly supportive of Christian idealisms.

A supreme function of the Holy Spirit in relation to human life inheres in the fact that he deals with man as a moral being. Man's moral personality marks the high culmination of God's creative processes. From the far-hidden dates of creative beginnings, God visioned as the crown of all his works the advent of a being who should forever be morally akin to himself—MAN. Man comes from God's creative mint stamped as potentially divine and of infinite worth. Hence any responsible agency that deliberately depresses the moral rights of the individual, whether that agency be social, industrial, political, or educational, is by so much guilty of treason against the divinest law of human life. Promotion of the moral character and spiritual destiny of man is an ideal toward which all the forces of a righteous universe are sleeplessly at work.

It is no less an ideal than this, no less than a kingdom embodying this ideal, toward which the Spirit promised by Jesus works through the ages. Yet it would appear that many writers who busy themselves with discussions of Jesus seem well nigh to overlook this distinctive and supreme mission of the Holy Spirit in relation to the moral life and destiny of the race.

The evolutionary philosophy is no longer a source of panic in sane Christian thought. If we may believe, as now conceded by foremost authorities in the philosophic and scientific world, that evolution is God's method with the universe, then we may most reasonably assume that God is not likely to cramp himself in achieving the perfect ends of righteousness for want of time. Cosmologically, geologically, he took countless æons of time in preparing the earth as a habitation for a moral race. Now, in working out the chief end of all creative processes—the establishment in the earth of a kingdom of righteousness—he will be balked by no sense of self-perturbation. To him with "whom a thousand years is like the flight of yesterday, like an hour passing in the night," there will come neither weariness nor discouragement till he brings forth righteousness unto victory.

"Man as yet is being made, and ere the crowning Age of ages,
Shall not æon after æon pass and touch him into shape?
All about him shadow still, but, while the races flower and fade,
Prophet-eyes may catch a glory slowly gaining on the shade,
Till the peoples all are one, and all their voices blend in choric
Hallelujah to the Maker. 'It is finished, Man is made.'"

The Influence of the Bible Upon the Koran

C. H. COKER

IN a day of broadening interest in religions other than Christianity we are constantly inquiring into the possible sources of other faiths and the probable influence of one religion upon another. The great religion of Islam, commonly called Mohammedanism, has over 330,000,000 adherents. For over a thousand years it has maintained itself against the attacks of all outside powers and influences and has continued to grow in number of followers. Its early stages of growth were even more astonishing; from an insignificant movement, beginning in the early part of the seventh century of the Christian era, it spread with remarkable rapidity over the greater part of Asia, the northern part of Africa, all of Spain, and threatened to engulf the rest of Christian Europe. Probably no other religion in the entire history of the world spread with such incredible rapidity and succeeded so well in holding the ground that had been won.

Mohammed, the founder of Islam, left as a record of his revelation a number of accounts of visions, which were gathered together soon after his death in the book called the Koran. This book is the best history we have of the beginning of the religious movement; hence, the Koran constitutes a source book for the study of the background of Islam. A careful study of Koranic words, phrases, and ideas readily confirms the casual impression that Hebrew and Christian Scriptures supply an important background and make certain definite contributions to the religion that Mohammed founded. The Prophet himself believed the Koran to confirm, extend, and complete the former Scriptures. He writes:

This Koran is no new tale of fiction, but a confirmation of previous scriptures, and an explanation of all things, and guidance and mercy to those who believe.

Mohammed believed that first the Jewish Torah was sent down containing guidance and light; the Christian Evangel was later given to Jesus; the Book of the Koran completed the revelation, "confirmatory of previous scriptures, and their safeguard." Since all three books were units in God's plan of revelation, Mohammed felt justified in using the former scriptures without any acknowledgment; he was the medium through which not only the final unit but also the summary of previous units of the revelation came.

PHRASEOLOGY FROM THE BIBLE

There are some 131 passages in the Koran in which the Law, the Psalms, and the Gospel are named. The only text in the Old Testament, however, that

is actually quoted in the Koran is Psalms 37. 29. *Sura* twenty-one, verse 105 reads thus:

And now, since the Law was given, have we written in the Psalms that "my servants, the righteous, shall inherit the earth."

We find one clause which may come from the New Testament. *Sura* seven, verse thirty-eight reads thus:

Verily, they who have charged our signs with falsehood and have turned away from them in their pride, Heaven's gates shall not be opened to them, nor shall they enter Paradise, until the camel passeth through the eye of the needle. (Cf. Luke 18. 25; Matt. 19. 24; Luke 10. 25.)

Similarities in phrases are very common. We have found forty-two passages in which there is a striking similarity to passages in the Old Testament. While there is not so close a connection with the New Testament, there are twenty-four verses in the Koran that have phrases similar to passages in the New Testament.

These similarities in phraseology are interesting, but we must not place too much emphasis upon them. Some of them would seem to indicate a fairly close dependence; but many of them could have been in the common language of the day.

There is one deduction that may be made from the similarity of Koranic verses to passages in the Old Testament. With a few exceptions the references come from the early *suras*. They indicate a meditative, devotional type of thought with emphasis on the one hand upon the greatness and the transcendence of God, and on the other upon the sufferings of mankind. Consequently, the parallel expressions are usually found in Psalms, Isaiah, Job, and Ecclesiastes. This was the formative period of the Prophet, when subjective experiences had not yet found expression in aggressive action and missionary zeal.

STORIES FROM THE BIBLE

Stories from the Old Testament are used freely in the Koran, chief of which are: The Creation, Adam and Eve, Cain and Abel, Tower of Babel, The Flood, Abraham, Lot, Joseph, and Moses. Amplification and variation of these stories are common. Legendary elements and naive Talmudic interpretations seem to have appealed to the imagination of Mohammed.

A number of references are made to Jesus, but with some strange variations of the biblical account. Jesus is conceived by an act of the divine will. Notwithstanding this fact he is not a son of God; he is only an apostle; he is no more than a servant favored by God. Jesus is born at the foot of a palm tree. A spring of water gushes up from the roots of the tree, and dates drop from the tree to provide food for Mary. Jesus speaks from the cradle. As a boy, he creates a bird out of clay.

The apostles believe on Jesus. He was given power to perform miracles, and

was strengthened by the Holy Spirit. In three instances Jesus is to die. Again, however, the Jews "slew him not, and they crucified him not, but they had only his likeness." Jesus is to return to the earth. All the "People of the Book" will believe in him before his death, which will come after his second advent.

Mohammed makes use of one of the parables of Jesus; we find in one place what appears to be a garbled version of the parable of the Ten Virgins. The Prophet relates the story of a well-furnished table coming down from God at the command of Jesus. This story appears to be an attempt to give a redaction of the story of the Last Supper; but the actual content of the Koranic story is much confused with the story of the sheet that descended to Peter at Joppa.

Reference is also made to Mary, the mother of Jesus. The Prophet appears to have understood Mary and Elisabeth to be sisters. The account of Mary's birth and childhood is badly confused with that of Samuel. Mary's mother is Hannah or Anne. Mary is dedicated to the service of God before her birth. She is reared in the temple and miraculously supplied with food. She is chosen to be the mother of Jesus. Her virginity is consistently maintained.

Mohammed appealed to the Gospel, as well as to the Old Testament, for proof of his divine mission. According to Mohammed, Jesus had prophesied the Prophet's coming:

And remember when Jesus the son of Mary said, "O children of Israel! of a truth I am God's apostle to you to confirm the law which was given before me, and to announce an apostle that shall come after me whose name shall be Ahmad!"

This belief seems to arise from confusion about the promised Paraclete in John 16. 7. The word "paracletos" was probably understood by the Prophet to be equivalent to "periclutos," which he applied to himself, meaning *praised* or *glorified*.

Mohammed's use of the New Testament is not nearly so copious as that of the Old Testament. One wonders why the Prophet did not make more use of the parables of Jesus and of his healings and the events of his earthly life. But, Mohammed may not have heard much about the life and teachings of Jesus. Further, he did not do much speculating on what he received; he accepted much without question. But notwithstanding this, the emphasis is plainly upon the Old Testament, and more especially upon the patriarchs. After the meditative period of Mohammed's prophetic life there came a period of announcement and establishment of his beliefs. As a proof and a substantiation of his teachings he uses the biblical stories, particularly those of the Old Testament.

DOCTRINES AND LAWS FROM THE BIBLE

Coming to the larger expressions of the influence of the Bible upon the Koran, we shall endeavor to see what doctrines and laws of Judaism and Christianity are incorporated in the Koran.

The outstanding doctrine of the Koran undoubtedly is that of monotheism. It is a pure, rigid, consistent, and uncompromising form of monotheism. It savors of the unbending proclamations of the prophets of the Old Testament. The New Testament, to be sure, also teaches one God, but Mohammed did not receive any help from the Christians in building his monotheistic concept of God. The Christian doctrine of the Trinity meant to him nothing less than three gods—God, Jesus, and Mary. For Mohammed there is no God but Allah, and this teaching surely comes from the Old Testament, save what comes from his own experience.

The God of the Mohammedans is proclaimed to be also the God of the Jews and the Christians. There is no pantheism in the Koran; God is a personal God who governs heaven and earth. He is a present personality, "nearer to man than the vein of his neck." Like the Yahweh of the Old Testament, Allah is the God of history. Since he is a God of justice, a day of judgment is inevitable. The wicked are spared so that they may fill up the measure of their iniquity. God is proclaimed as the "Forgiver of sin, the receiver of penitence, and long-suffering"; but the bare proclamation is about all the evidence we find of it in the Koran.

The powers and attributes of God would seem to have come pretty largely from Judaism. He creates the natural world by fiat with all its wonders and beauties, and he also creates man. He gives life, death, and life again. Minute knowledge is a mark of God's omniscience. Majesty, power, wisdom, supremacy, infinity, eternity, belong to God. There is a certain aloneness, even aloofness, about God.

God is spoken of many times as Allah, the Merciful and the Compassionate. He is compassionate, however, to his servants, and to those who believe. Those who do not believe are to meet with terrible punishment. Only two or three passages speak of the love of God, and this love is little more than approval. The picture is rather of a self-centered God who cares for men not because of their moral qualities but because of their resignation to his will. Moreover, there is no Koranic doctrine of the holiness of God. In fact, God is even pictured as a plotter, more cunning than man.

Mohammed believed Jesus to be one of the prophets, perhaps the greatest before himself, but nothing more. He was born of the Virgin Mary, but he was not the son of God. He had a divine commission, performed miracles, chose a number of apostles, and he ascended into heaven. He was not crucified; consequently, there was no atoning death and no resurrection.

Mohammed makes but little reference to the Holy Spirit. He seems to look upon it as closely connected or fully identified with Gabriel, through whom he receives his revelation.

It is difficult to say just how much of Mohammed's condemnation of polytheism came from the Jews. Their Scriptures are very strong in the denouncement of gods other than Yahweh. On the other hand, Mohammed, observing the

burden that the worship of gods had become to his own people, may have denounced the evil largely because of practical needs.

Mohammed believed in the immortality of the soul and the resurrection of the dead. Future rewards and punishments followed the judgment. Moreover, he believed in faith, repentance, the devil and his angels, the heavenly angels, chief of which was Gabriel, the Messenger of God. These doctrines came largely from Jewish sources, although probably, the immediate source for Mohammed was the inter-testamental literature rather than the Old Testament itself.

There is a marked spirit of predestination throughout the Koran. Some men are predestined to unbelief. The doctrine, however, is not held consistently throughout, as a few passages indicate a certain freedom of will. What freedom of will there is may have come from Judaism.

Mohammed, like some of the Hebrew prophets (Amos 3. 6; Isa. 45. 7), believed that God is responsible for both good and evil. The Prophet believed that sin comes from desire. Sin, however, is really the refusal to believe and obey the commands of God. Salvation comes only through the grace of God. Sins committed before the revelation was made are forgiven.

Mohammed lays much emphasis upon the giving of alms. Almsgiving is probably the point of greatest similarity between the Koran and the Pentateuch. Kindness to the stranger is also enjoined, to the orphan, and to the slave. There are, however, no release in the seventh year, no penalty for the punishment of slaves, and no provision that the runaway slave shall not be restored, as we find in the Bible. On the other hand, the Koranic rules regarding the emancipation of slaves apply to all slaves, while similar laws in the Old Testament apply only to the Hebrew slaves. Slaves who believe in the Koran are to be regarded and treated as brothers.

We find that the rules in the Koran regulating marriage and divorce are very similar to those in the Old Testament. Underlying the rules in both books is the principle that woman is man's property. The restriction of the number of wives to four at any one time is found in post-biblical Jewish regulations upon the subject. The penalty for adultery is death. The dowry must be returned to the woman when divorced. A man cannot remarry his divorced wife unless in the meantime she has been married to another man; this, of course, is the opposite of the Mosaic rule. Incestuous marriages are forbidden except in special cases. Marriage with unbelievers is unlawful. Other impediments to marriage are about the same as those in the Pentateuch.

There are also sundry rules and laws that appear to come from the Old Testament: the law of retaliation, condemnation of covetousness, fornication, and the bearing of false witness; kindness to parents is enjoined, respect for life and property of orphans, kind and just treatment to children, and faithful observance of covenants; pride and prodigality are forbidden. Laws concerning inheritance,

murder, theft, and laws relating to commercial matters—contracts, debts, usury, weights and measures, bribery—show a striking similarity to laws concerning the same matters in the Old Testament.

By way of contrast we mention a few things that are not found in the Koran: the high moral teaching of the Old Testament prophets finds little or no parallel in the Koran, except, perhaps, in *suras* 2. 172 and 17. 23-40. There is an absence both of the ethical character of God and the nature of sin as a state or condition; as well as an absence of the great New Testament doctrine of the Fatherhood of God and the brotherhood of man. Mohammed never calls God the Father. We do not find any doctrine of vicarious suffering. There is no theory of atonement, no incarnation, no mediation.

The best single statement of the moral teaching of the Koran is given in the following paragraph:

There is no piety in turning your faces toward the east or the west, but he is pious who believeth in God, and the last day, and the angels, and the Scriptures, and the prophets; who for the love of God disburseth his wealth to his kindred, and to the orphans, and the needy, and the wayfarer, and those who ask, and for ransoming; who observeth prayer, and payeth the legal alms, and who is of those who are faithful to their engagements when they have engaged in them, and patient under ills and hardships, and in time of trouble: these are they who are just, and these are they who fear the Lord.

Like Judaism and Christianity, Islam is a religion of faith. All three religions have in common certain great doctrines: the unity of God; the certainty of judgment; the fact of revelation; God's will to save men; the appropriation of salvation by faith; and good works as the fruits of faith.

After a careful study of the influence of the Bible upon the Koran, we come to the following conclusions:

The primary literary source of the Koran is the Old Testament; the next source in importance is the New Testament; while a third source is the Talmud, the Targums, the Midrash, and the Apocryphal literature.

Mohammed's appropriation of biblical material was probably through the medium of other people and not by reading and studying the book himself.

Mohammed used chiefly the legendary and legalistic in biblical materials; the ascetic, the mystic, and the ethical seem to have made but little appeal to him. It may be, of course, that he had little opportunity to know the latter in any vital way.

A chronological survey indicates roughly three stages in Mohammed's use of biblical material:

Devotional: In the early *suras* he uses phrases that have close parallels in Psalms, Job, Isaiah, and Ecclesiastes.

Apologetic: Biblical stories are used freely to prove and substantiate his claims.

Doctrinal: The chief doctrines of the Koran are laid down, and these doctrines come largely from the Old and New Testaments.

The Pastor in Modern Life

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EVERY man's present is a medley of past impressions, ideas, experiences, emotions, desires. Just as all of the tones which make up a beautiful Wagner Opera may be present in the deafening noise of a city street, so many of the elements that compose a great, good, constructive life may be present in the warring emotions of the prodigal. It is the orchestra director's duty to turn noise into music. It is the pastor's privilege to translate unrelated emotions and aspirations into character.

Our emphasis is not upon modern life, but upon pastoral effectiveness, including the following: the nature of the pastoral office; its scope; restored objectives; and some changes in method. Many feel lonely as pastors. Such men will be helped by the redefining of our work.

There are certain things which the pastoral office is not. It is not a salesman's task, though elements of salesmanship are involved. It is not a clerk's or chore boy's performance, though many a chore can be glorified and made the very gate to heaven. It is not the device by which greater men of a community unload on the minister all those thankless and irksome personal and social duties which are essential to one considerate of humble people. It is not a mere means by which a preacher fills up his hours between the making of a sermon and the delivery of it, though that oscillation may be restful to him day by day, and offer a splendid clinic in which to study life and strengthen morals. The pastoral office is not a pink tea affair, to be shunned by the bashful or the unsocial minister, laughed at by the double-fisted Rotarian preacher, and scoffed out of all respectability by the pulpit orator. It is not the only road to ministerial success, nor the one unique practice by which all men get into our profession. However, it is one very certain route to great spiritual power and is open to more men than any other route. The pastoral office is not a tradition to be upheld merely because Bishop Quayle could make a thousand or more calls a year, or Professor Broadus prescribed it as the only way for a preacher to preach well over a period of years to a given congregation.

What pastoral work should be is largely determined by our Christian objectives. Religious education with a study of motivation comes as redemptive life to pastoral work. What is Christian living? A very forceful American educator has recently given a reply:

"The good life consists in the discovery of values in the entire range of personal and social experiences, in the criticism of these values, and in *their organization into a consistent and stable core of behavior*" (Bower).

Now, if the attainment of a Christlike core of behavior in our worshipers is our aim, then the man who preaches on Sunday with that penetration, imagination,

and illustrative power which makes five hundred persons desire to be like Jesus, has but started his week's work. Every one of those persons before him is a *sensitive* arrangement of *complicated* nerve centers. That is, each man, woman, or child has his own peculiar individuality. Each is precisely as he is, and calls for a rather specific series of changes if he is to "re-form" and move toward that spiritual goal which he has been induced to elect as his minister held aloft the Jesus of History. If the first duty of the week is so to preach that the selection of the ideal and a goal takes place, then the second duty of the week is diagnosis. At this point the evangelist with his personal workers often accomplishes much. Every one carries in him the *identifying* and *revealing* marks, and if the pastor can get close to the life of his hearers while the impulse is strong and the suggestions are fresh, the impulse of the sermon can be carried over toward a *core of behavior*. It is the pastor's duty as diagnostician to identify this impulse, dig up from the person's life all his similar impulses, relate them in the person's thought, place high value on this but low on that, and help the candidate for grace perceive clearly what is going on within. This done, the person must by himself or with the pastor's guidance weigh that particular concrete experience with other *values*, and see it as over against certain disvalues in a given region of his experience. He should also be brought to a struggle with himself, to select a goal and to weigh values as he *arranges* his affairs. In so doing the pastor-adviser will lead him to *order his practice* so that this becomes a series of rewarding choices. That is, first, there are impulses; then, there is a glimpse of values, and finally, *purpose* is developed. To the educational psychologist, purpose is a "foredetermined goal. It is consciously elected and held. "No man having put his hand to the plow and looking back is fit for the kingdom of God."

Also, to avoid the tyranny of the crowd we need pastors who can lead members to Christlike moral and social decisions. We are in a day when en masse movements startle allure, or repel us. For example, within recent months there have been terrible lynchings and gruesome murders in well-settled States. The Klu Klux Klan of the Mason and Dixon line, the race riots of California communities, the anti-strike fanaticism in Gastonia, hysteria which gave us the Sacco-Vanzetti affair in Massachusetts and the Mooney-Billings miscarriage of justice in California, and similar events with which we are familiar, are serious social results, from causes deep in the nerve structures of persons. Maladjustments constitute the raw material of the situation. Efficient pastors might have guarded these from ultimate outbreak. But most of the cleverness was on the other side. Such social situations are frequently the result of design carried out by what is known in psychology as *Association Shift*. By one set of elements in a situation persons are awakened to a given impulse and then led off by a *shift* to a foreign destination. Left in the mass, some well-meaning people thus become victims of various abnormal responses.

What do we mean by *association shift*? We now know that the connections between the stimulus situations and the responses are not set up at birth, but are learned. This is partly why the nursery and pre-school training now bulks large in education. Within limits the adult can choose what sort of response he will make to a given situation. For simplicity, let us refer to a trite case. Take an infant. The sudden intensifying of light causes contraction of the pupil of the eye. If at birth a buzzer sounds each time the light is suddenly intensified, the child will soon so associate the light and the buzzer that either gets the response. The association has become unsteady and may be *shifted* from one response (light), to another (buzzer). When both the response (effect) and the stimulus (cause) are brought into the process and of the thousands of associations considered the many possible shifts between the several possible stimuli and the several possible responses become very numerous. A vast range of intelligent and selective behavior takes its rise just here. This in turn will suggest to us, or possibly illustrate, how very complex human reactions become, how varied the factors that enter into situations, how complicated the *behavior causes* may be, and how numerous the *varieties of combinations* in the possible responses. Reasoning thus we conclude that the persons in a congregation who once were simply five hundred souls who needed repentance, conversion, and divine grace, have now actually become—in addition to past considerations—five hundred activity centers, or are five hundred storehouses of social and moral dynamite. For limited good or for limited ill persons carried away my grandfather's sermon suggestions. Now for a possible *score of ills* or a possible *score of goods* persons move away from my preachment. We have become more sensitive, more alert, but also we may become more definitely constructive. Formerly these persons were five hundred secret chambers, or so we supposed. To-day each is a rather self-revealing wilderness of transactions. Our grandsires could offer advice, pray, and get certain results. To-day we can not only hope and pray, but also we can far more fully understand, analyze situations, diagnose the personal elements, associate the proper responses, lift an adequate scale of values, and prescribe a remedy. Frequently we can effect a cure. This is pastoral work in the modern world. This work is slowly becoming a science. It is easy to claim too much for it. But let us beware lest we admit too little. We can now, within limits, reproduce an experiment. Some men can within limits predict behavior. This is a great advance. A psychology to sustain Christian philosophy is being evolved. It has been long overdue. If the great Bowne had a weakness in his philosophy it was just here. In another area of life we have a different function. Our church people, for the most part non-critical, are victims of a thousand advertising and newspaper tricks. These are largely hysteria-provoking devices. Every salesman breezes along the counter with a sales talk psychologically sound. Every "ad" in the car, or on the page, or over the radio, or on the bulletin distributed without cost, falls upon that simple non-critical person with a view to stampeding

him. Discriminating analysis however is able to seize upon the essential factors and to disregard the irrelevant ones. The available pastor can supply that discrimination. Here is a door effectively opened to all who will pay the price of actually meeting his members. By knowing their reactions, discovering their weaknesses, and having their confidence, devoting a few hours a day on a few educational psychology books, and keeping definite records of the cases being treated within his own membership, skill can rather readily be improved by the average pastor and his work brought abreast with the times.

Nor is the case "treated" and cured until the pastor has taught the parishioner to treat his own case. This is true of close-up personal adjustment just as it is in the more impersonal family advice. In many cases the pastor, after full acquaintance, and after having helped the person over two or three rough places, in a matter involving analysis, will turn and instruct her or him as to the procedure, introduce good will and humor, give caution, rebuke, or commendation, so as to awaken imagination, show the joy of attainment, and reveal the glory of noble behavior, the usefulness of social control, and the romance of the whole adjustment process. The whole range of family life has always been the pastor's open spiritual opportunity. In our modern life the stakes are increased. If he is intelligently desirous of reducing divorce, lessening juvenile and other delinquency, scaling down the crimes before courts, simplifying municipal administration, avoiding suicides when persons get into emotional jams at twenty-five or financial worries at fifty, he will begin now with the long look and make his church the bulwark of effective democracy for the next generation, in his community.

Begin how? Well, if he expects to produce compelling preachers, rare missionaries, Christian poets, great reformers, artful teachers, and whole colonies of ideal families, he will begin where he finds himself. The behavior pattern (that is, the picture of why I believe as I do) of any one of us includes causes that lie far back in the processes that have made me what I am. Birth incidents, nursery influences, conditioning factors through the inhibitions, native drives, various repressions and even the symbols of the pre-school life as well as stories and pictures from the playground, or from the farm yard, the garden, the park, and the movies, go into the character as raw material. From this raw material the educator, the counselor, the parent, the pastor must mold Christian works of art and set them in the gallery of human society. What an impossible bit of marble comes to us at adolescence. Here is this person who in his teens appears before a school advisor, or a physician, and for the first time says, "Here I am Mr. Sculptor. I want you to fashion me after that ideal which our minister tells about at worship, or of which I see an example in this drama, in this book." Now what is the pastor to do? Well, that all depends on what the pastor has become prior to that moment. If he is a man with better than ordinary common sense, good social psychological training, and some experience in observation he will make no cocksure reply. He

will advise the person before him as Jesus did the woman and her accusers. Figuratively he may say, "Just allow me to do some prayerful writing on the sand at our feet where the wind can blow away our findings." Also, he may say, "You bring me faulty marble." Here the figure may be abandoned because a person is dynamic, living. The situation is creative.

The person is always a cause and at the same time an effect. We speak of stimulus as having an effect on personality. But personality is, in turn, a cause and has effect on itself. This is the remaking of human nature.¹ This is why the pastor's work may be not only a *science* lifted to an *art*, but may become even a *God-like* creative process. The sharing of experience when at its best can create a new future, produce a power to go on, a power to turn, a power to attain. Most of the early adolescence problems may find solution in a mastery of the *sense of urge*, control of *native drives*, uses of inhibitions, and a *challenge* to creative living or performing or serving. Jesus' ability to win and hold our affection continues to be our greatest asset. Experiences with those major altruisms such as initial loyalty to pets or dolls, later adoration of movie stars or aviators, identifying of the self with a gang in the alley or a team on the playground are hints at the sacrificial power that may develop. These are allies invaluable to us as pastors, if we will restudy our psychology and familiarize ourselves with the laws of sublimation and motivation. Less platitudinous talk and more language germane in this Freudian and Thorndyikian sort of world in which our young couples and their children now exist will brighten our pastoral world and increase our usefulness. Also the pastor has at hand an instrument which neither the physician nor the school advisor can possess as our present social order functions. The sense of "the sacred" or "the holy" is with our office. Happy indeed is the pastor who without doing violence to his humor and his humaneness carries this instrument untarnished and can use it with skill.

If the minister would brighten up his approach to Foreign Missions and learn how to enlist those beyond the Benevolence Committee in our World Service, let him start in with some race problems within the wards and blocks where his best people own property or must rent apartments. For example, select not missionary giving as the end, but let Christlike open-mindedness be the foredetermined end. The range of behavior at this point is vast. There should be real romance in the following: (1) A search for race experience of a person and of his family; (2) With a view to getting at Christlike behavior identify personal experience with stages in race experience; (3) Reduce the outcome in these actual persons in this church to habit and try to square it with the behavior of Jesus; (4) Study the use to be made of the pattern set; (5) Evaluate possible outcomes and make consequences vivid to the persons involved. Or, start in to relate the church to industry or

¹ See *The Remaking of Human Nature*, Hocking.

retailing by (1) Weighing the skills that are there; (2) Identifying the sets of values that are emerging through these skills; and (3) Identify the repressions that retard or frustrate wholesome personal freedom or tend to temporize with dynamic creative aptitudes. (4) Prescribe a social remedy for this community situation. State it in terms of the sort of a place which our community should become. When our children come into control and have mastered the art of holding the kingdom of God as a conscious earthly objective, what will this community look like?

If I ignore all of this while psychiatrists get rich usurping a place in the hearts of our people, while commercial psychologists attract those who can pay and scores of people join clubs to learn how to become spiritual, but ignore churches—I say, if I fail in this realm I am not merely ineffective. I am sodden or bound to some beaten path of tradition. The church we love will go on half-succeeding in our modern life unless we Christians as such are brought into the main causal currents of our civilization.

Psychiatry and the pastoral work to which we refer are open to two accusations. (1) They seem to proceed as though God were dead or his grace inadequate, and (2) they seem to substitute a trick of the practitioner for sound sin-eradicating salvation. To the first we reply: Yes, we may seem to proceed as if God were dead, but we only follow the old adage, "Pray as though all depended on God, but work as though all depended on man." As for the second we reply: Psychiatry is not interested in classifying human behavior traits, but in finding where they lead. Has this not always been the business of pastors? What sort of individual traits and behavior characteristics make for healthy adjustment to life, and what kinds do not? How are these wholesome traits modifiable and through what methods? In the main Psychiatry is thought of as relating to abnormal persons. Pastors use it for life guidance of persons proudly thought to be normal, and the element of religion shrouds the whole process in a sacredness which has a mystical power, places trust and confidence on the side of the pastor-healer, and gives the relation a naturalness which the physician, the nurse, the psychoanalyst, and the expert cannot bring to their patients.²

And what is the business of religion if this is not it? Esther L. Richard of Johns Hopkins Hospital, Baltimore, says: "It is the business of religion to get about the work of defining what it really aims to do. If its aim is to safeguard the survival of theological systems and ecclesiastical institutions, then it has no contribution to make to social science and medicine. But if its aim is to interpret the inclusive character of man's spiritual life, then religion has a mighty contribution to the welfare of human beings. *Religion* has always been the mother of the arts: champion of affirmations, instead of denials and repressions, the converter of

² See *Methods of Psychoanalysis*, Rev. Oscar Pfister.

destructive forces into constructive forces." If, in our present civilization, religion fails to satisfy the cravings of the modern mind, the pathetic hungers of the modern heart, there is only the conclusion that its leaders and followers are failing to make the world rightly evaluate its possibilities of influence on persons and upon social trends, and in the councils of men and nations.

How will the pastor enter this larger service? By study? Yes. But also by action. Three types of pastoral calls should engage us. (1) *The pursuit call*. This is the time-honored going from house to house. It will never pass from the church. The pastor who has skill in going into the home or office or shop with dispatch or definiteness of purpose, and of getting out promptly leaving behind him both that *sense of awe* which pervades worship, and the idea that we are together in an *urgent and important work*, has succeeded. Not all can do this readily, though all should continually try to do it. Prayer in homes will never cease to be of the essence, but a naturalness, absence of form, and a quiet grace are essential. The lifting of the hand to heaven and the heart in petition at the door may introduce peace, restore power, or initiate a new attack on the problems which recur to a family. Offices need this service even more than homes do. (2) *More important is the counseling call*. In this case the parishioner calls on the pastor. This is by far the better situation. The pastor will need to be in his study to hold the occasion above a chance meeting and remote from mere sociability. The books should aid, not detract from, the interview. Your business is to manipulate the situation so as to achieve a religious or an ethical end. You have a moral right to influence human conduct. To salvage human life is a duty. Every other profession expects the ministry to do both preventive and remedial work. Here is a method whereby this duty can become creative. As the interview proceeds, it is often well to sketch in the main outline of the problem on a page and to gradually fit in details. The direct statement, "Let us get the facts out on the table," will fry out of the patient such lesser interview purposes as gossip, repetition of a tale, that aimlessness covered by "I just wanted to talk," or a vague desire to find out what the pastor knows of some social happening.

Every interview should have the *inner urge* of the pastor in it. That urge, however, should never be allowed to pull out of the person a confession. The inquisition phase of the Confessional has about ruined the usefulness of the Catholic priest. However, in every interview an urge born of Christian hope should prevail. Faith is contagious. So is health. Be well. Believe. The immediate aim of the interview where consistent with the ultimate objective will be: (1) To help the person achieve the fullest and most-abundant life of which the person is capable; (2) To achieve the highest social usefulness and productivity; and (3) To attain to a permanent relationship of friendly intercourse with God—a God whose character is best made meaningful in the personality, teaching, and sacrificial conduct of Jesus Christ. The applicant will come again and again by appointment. The pastor

will set the time. Regularity will strengthen the will. (3) *The project interview* is a third method. For each person in a church a card record should be kept, just as a physician or a social case worker keeps a record. The skillful pastor will be able, by observing his patient in committee, in solitary duty, in a pageant or a drama, while making a brief address, or in conducting a social affair, to carry back to his file a vast amount of data. To use this in a way which will advance each person toward physical integration, mental control, emotional balance, spiritual power, and genuine soul productivity, is the skill which each of us should consider it his right and privilege to achieve. In this Jesus was master.

One of the values which under this form of pastoral work is of the greatest spiritual blessing is the *Cause*. That is, many a person, by being absorbed in a cause, comes into the proper relation to the universe, gets a vision, or steps out of himself into the great family of God. His otherwise insignificant moods, once so petty, become the necessary detail of a vast enveloping enterprise, and the very elements that formerly had a tendency to scatter his energies, turn about and supply elements out of which faith and otherness produce unity. In a cause, the individual by the purpose of the cause and by the movement of persons and groups finds his own objective. The pastor in this respect becomes a social engineer, but he must likewise be a healer of souls, a workman reshaping men.

What, then, is this pastoral work in modern life? (1) It is applied psychology, a science of the soul in action. It is the analysis of persons.

(2) It is the Christian experience of the minister at white heat set against the personal frozen assets of his constituency to thaw them into fluid, and start a renewing, regenerating life coursing through persons and through society. Where it rises to the art of creative living and recreative experimentation it achieves wonders. It becomes the kingdom of God.

(3) The pastoral work which we are fitting ourselves to perform is a school-master function. Man is here dividing the destructive influences from constructive ones, shifting the emphasis of a person or a group from damaging practice to enriching practice. It can turn the sluggard and the brilliant alike away from the bad and the good and impel them consciously toward the idealistic and the best. It can and must set hope where defeat settled yesterday. At this stage pastoral work raises discipline to romance, and carries men and groups toward Godlikeness. Are we not in the work of religion as we join God in his process of perfecting mankind?

David Allan Robinson records the ancient sage as saying:

"Where is one that born of woman altogether can escape
From the lower world within him, moods of tiger and of ape?
Man as yet is being made, and ere the Crowning Age in ages
Shall not Aeon after Aeon pass and touch him into shape?
All about him shadow still, but—while races flower and fade,
Prophet eyes may catch a glory slowly gaining on the shade,
Till the peoples all are one, and all their voices blend the choir,
Hallelujah to the Maker. It is finished. Man is made."

EDITORIAL DEPARTMENTS

Announcement

The Executive Committee of the Book Committee, at its meeting held November 6, 1930, formally requested and duly authorized the Publishing Agent at New York, the Editor of The Christian Advocate, the Book Editor, the Contributing Editor, and the Editor of Church School Publications to be responsible for the production of the Methodist Review, pending the annual meeting of the Book Committee.

George Elliott

PERSONAL APPRECIATIONS BY KING D. BEACH, MINISTER FIRST CHURCH, BALTIMORE, MD.; FRANK KINGDON, MINISTER CALVARY CHURCH, EAST ORANGE, N. J.; OSCAR THOMAS OLSON, MINISTER MOUNT VERNON PLACE CHURCH, BALTIMORE, MD.

MY first clear-cut memory of Doctor Elliott—though I had previously heard him preach and lecture—relates to my examination for admittance into Annual Conference membership before the Committee on General Qualifications. Doctor Elliott was chairman of the committee. Some of the members were honestly perturbed by my unusual procedure in preparing for the Methodist ministry, and were questioning about graduate studies at the University of Pennsylvania, and particularly about attendance at Union Theological Seminary. A technical theological question was asked and I was in heavy seas. After a few minutes of tempest, Doctor Elliott interposed: "Now, brethren, I doubt that the brother who asked that question could himself answer it to the satisfaction of the entire committee. I am sure that I could not. We all know this young man and his good father. I suggest that we pass him at once." And the young man was passed, at once, and unanimously!

From that moment I was, of course, devoted to Doctor Elliott. Admiration and indebtedness grew. I learned from him more philosophy and theology than from any other person excepting George William Knox. At the Detroit Preachers' Meeting he occupied the one rocking chair the room afforded—severe was the punishment we meted out to the neophyte who dared appropriate it!—and from it he uttered the last word in all discussions, and the final judgment, kindly but accurate, on all papers. He also gave whole courses in theology both at this meeting

and at the Annual Conference sessions. He was a constant incentive to the reading of the best books, to accurate thinking, painstaking pulpit preparation, and wide interests. His whimsical practical advices and comments were sagacious and long remembered.

Doctor Elliott did not let the relationship consist merely of my long distance admiration and gratitude. He was in his late fifties and yet was glad to welcome youngsters into his heart. He even so sought them as friends. He was judged cold by some, because he was never familiar, never trivial, though brilliantly witty, and because he was not only bored by "small talk" but even embarrassed by it. He was a shy man. What some people took for coldness was diffidence. His affections were warm and abiding, but they seldom peeped out and were easily fluttered.

His ministry included sharp disappointments and real hardships. In the death or invalidism of three of his four children he knew crushing sorrow. Following his great pastorate at Central Church, Detroit, he experienced fourteen buffeting difficult years. He was sixty-nine years old before his church gave general recognition to his unusual scholarship and ability. Yet he never complained, or spoke disparagingly, much less bitterly, of his church. He was quick to rebuke those who did.

Though he was elected a delegate to General Conference eight times, he never, so far as I have known or heard, asked for one's vote or "pulled a wire." At most he might inquire if the fellows were going to remember him again.

He was always growing. After he was well past sixty he decisively altered matured convictions about some economic theories. He genuinely belonged to several generations. He lived in the present; almost, it sometimes seemed, in the future. He sensed and even anticipated tides and currents, and whither they were floating the boats, far in advance of most observers. Yet he never drifted, for he knew the ship, the cargo, and the harbor—and also the fixed stars and the Pilot.

He abhorred anything that had the slightest taint of vulgarity. His unforgettable chuckle was reserved for what was clean. He was hurt by injustice and aroused by it until his eyes flashed. He was disgusted by shoddiness in thinking or in doing. Though he had known for some time that his creative days were past, yet he died thinking and working and planning ahead. He had found the fountain of youth.

To me he was the greatest Roman of them all—and one of the three or four whitest Christians I have known.

KING D. BEACH.

Dr. George Elliott was a Methodist in whom were combined Greek clarity of thought, Elizabethan love of words, American humor, and Christian love.

Intellectually he was our Socrates. Like the Greek philosopher he came at truth by way of mathematics, and his early expertness in this field gave precision to all his thinking. Down to the end, also, his exuberant mind attracted younger men to his side, and awoke in them the same intellectual integrity and vigorous

zest which characterized himself. He loved to discuss things infinite and eternal, and his joy in discussion never failed to rouse and stir his listener.

In the field of letters he was our Macaulay. There seemed no limit to what he had read, yet his erudition had a happy way of expressing itself in pungent sentences, easily grasped. He loved to roll a good phrase under his tongue. The sparkle of epigrams was like wine to him. His skill in marshaling words, combined with his unique wit, gave a quality to his preaching all its own.

His humor was like that of James Whitcomb Riley, a salty wit redolent of homelike things, with never a trace of vulgarity in it. His laughter was as healthy as a farmer's boy, coming in all tanned from his work in the fields. His wit was nimble, without being barbed. When he exposed your folly, you laughed with him. I think he was the most satisfactory conversationalist I have ever known.

The focus of his life was his Christian experience. He knew Him in whom he believed, and walked with him in rich and satisfying fellowship. He loved God. Everything in him revolved about that central fact. He maintained a steady course throughout his long life because the spiritual gravity in his own frame of experience would never allow him to swing out of his orbit, away from the Sun of Righteousness. He lived, loved, thought, wrote, preached, debated, and conversed, with one central aim, to glorify the Christ in whom he found the redemptive revelation of God. For Christ's sake he was a tireless crusader against every form of injustice and cruelty in our contemporary life.

FRANK KINGDON.

George Elliott was a great gentleman and a great and catholic-hearted Christian. Few men who stood in the pulpit of his day surpassed him in intellectual distinction, moral weight, and spiritual insight. Here he stood supreme, and when he gave expression to his certitude, irresistible. A high and noble authority of the Spirit gave him a place of trusted leadership in his church. He lived and did his work by the authority of an illuminated mind, an unselfish mind, a mind at leisure from itself. He served and found his place by the authority of a Christian purpose, fine and high, "with all-triumphant splendor on his brow." He loved and gave himself by the authority of sympathy, deep as human need, high as human aspiration, and wide as the boundaries of man's world.

George Elliott was a Methodist preacher who achieved the difficult place of being a prophet of God to his own generation. Incidentally in this rôle he knew what it was to receive the prophet's reward. He lived his life and uttered his message in the period of the introduction of the new knowledge and the new approach to truth. He never became panicky in the presence of new discoveries or new constructions of truth. Always he endeavored to bring the rich resources of the scientific view of the universe to the service of a religious interpretation of life. For him the great end and objective of preaching was to help men to believe in

the reality of the kingdom of God in this world. Everywhere he was a creator of faith in the goodness of God and in Jesus as the authentic revealer of the heart of the Eternal. He conceived it his main business to feed man the Bread of Life. How often he delighted to say: "Bread will continue to nourish even when bacteriology has developed a new theory of yeast. Doubtless an age that knows chemistry will produce better bread than the age of scientific ignorance; but the preacher is a dealer in the Bread of Life and not a chemist who inquires into its scientific structure."

It was said of Frederick Denison Maurice, by one who knew him, "There is a divine something in that man." Those who had the privilege of knowing George Elliott knew there was "a divine something" in him. A noble and holy influence drawn out of Eternity and communicated by his good will and all the graces of his spirit was his finest and highest contribution to a great circle of men and women who can say

"Great is our loss, but now we own
Great was the joy that we have known.
God's finest gift, since life began
Has been the love of such a man."

OSCAR T. OLSON.

THE HOUSE OF THE INTERPRETER

MUST THE OBEDIENT SUFFER?

"There arose a great storm." *Mark 4.37*

I. Jesus Leaving the Multitude and Seeking Quietude.

At the close of a very busy day filled with teaching and preaching near Capernaum, Jesus, weary of body, requested his disciples to procure a boat and take him to the other side of the lake. The boat was made ready and the Master and his disciples started across the water.

II. Obedience Does Not Preclude Trouble.

Notice, the disciples were obediently carrying out the will of Christ. That should have guaranteed a smooth and safe journey, should it not? But it didn't. We read, "A great storm arose." Think of it! The disciples were fulfilling the will of the Master, and yet they were compelled to face a terrible storm. Fine reward for their obedience, was it not? It is very evident, my friends, that seeking to obediently follow out the purpose and

plan of God and endeavoring to live a righteous life do not guarantee immunity from trouble.

Furthermore, we may just as well be honest about the matter, the truth is that when one deliberately and consciously tries to carry out the will of God in his life it means that he will face trouble and suffering. No one can qualify as a follower of Jesus unless he is willing to deny himself and take up his cross. As for Jesus, when he prayed "Thy will be done," his obedience cost him the suffering of the cross. Is the servant greater than his Master?

III. Fellowship with Christ Is no Assurance of Smooth Sailing.

One is not so much surprised to hear tell of a storm coming upon the disciples while they were fulfilling the Master's request, but when he learns that trouble came while the loving and powerful Christ was present with them, that is a bit puzzling. Is not one who lives in immediate fellowship with Christ free from

trouble and storm? Evidently not. "A great storm arose" while the obedient disciples were in the boat with Christ. If such is the case, then to face storms on one's journey is no proof that Christ is not in the boat. How often there is suspicion, when a good soul suffers, that back in the life somewhere there has been a secret sin! So the disciples thought when they asked, "Who sinned, this man or his father, that he was born blind?" You remember the answer of Jesus.

IV. Christ Slept While the Storm Raged.

It was not enough that the disciples faced danger while seeking to obey the Master's wish or that he permitted the storm to gather and break upon his friends while he was present with them. When the storm was at its worst the disciples frantically turned toward Christ for help only to find him asleep. The One who was responsible for their being in the storm seemed unconscious of their trouble.

How true that is to life. Does Jesus care? Are there not times when it seems that the Psalmist must have been mistaken when he said, "He that keepeth Israel shall neither slumber nor sleep"—times when we feel that if there is a God on board our boat he must be asleep?

Even Christ himself came to an hour when he cried, "My God, my God, why hast thou forsaken me?"

V. The Storm Revealed a Wonderful Christ.

I am glad the disciples did not turn away from the sleeping Christ and say, "We must sink or swim; he does not care what happens to us." They did the right thing in their distress. They cried out to him, "Master, carest thou not that we perish?" They called him into their trouble.

Jesus arose in his majesty, poise, and power and said, "Peace, be still." The wind ceased and there was a great calm. Jesus spoke peace not only to the troubled waters but to those fearful and troubled hearts; for troubled lives mean more to him than boisterous waves.

The story closes with these words, "And they said one to another, What manner of man is this, that even the wind and the

sea obey him?" The disciples gained a new appreciation and a new evaluation of Christ that day. No smooth sea ever could have revealed to those disciples what the storm revealed. I think those men went forth after that day unafraid to face any future storm, saying,

"With Christ in the vessel,
I smile at the storm."

"Jesus Christ is no security against storms, but he is a perfect security in storms. He has never promised you an easy passage, only a safe landing."

W. GALLOWAY TYSON.

WONDERING AND EXPECTING

"... wondering what would happen next." *Acts 5.24*

(Weymouth's translation)

I. The Power of Expectancy

It colors all of life and opens doors through which what we desire enters. To expect defeat is to invite it, to expect victory is to make it possible. Expectation turns the course of currents our way. We have not because we expect not.

Alertness always accompanies expectation. It is easy to miss what we do not expect to see. The two disciples on the Emmaus road did not know Jesus. Was it because they did not expect to see him? Mary thought Jesus was the gardener. She expected to see the gardener but not Christ. We usually find Christ where we expect him to be.

II. Early Christianity Created Expectancy.

Jesus excited wonder. Things happened wherever he went. The blind received sight, the lame walked, the dead were raised, strange things occurred in the synagogues, tables were overturned in the Temple court. They crucified Christ but within three days he was walking among his friends again. Nobody really knew what would happen next when he was around.

The dynamic life and work of the apostles kept everybody keyed up with anticipation. The authorities put them in

prison; the next morning, behold, they had escaped and were found preaching in the Temple. No wonder people exclaimed, "What will happen next!" The enemies of the early disciples accused them of "turning the world upside down." Not everybody was a friend to the early church, but nobody could pass it by with indifference. It was a power to be reckoned with.

III. The Tamelessness of Modern Christianity

Does the average individual Christian go to church expecting anything to happen to him spiritually? May that not be the very reason why nothing does happen to him? Modern worship is too often a mere routine with no great anticipations. How few can say with the Psalmist, "My expectation is from Him."

A noted preacher said to a young minister, "You don't expect conversions every time you preach, do you?" "Why, no," replied the young man. "Then you never will have them," said the wise preacher.

Note the way we advertise our services: "The regular services will be held as usual." That's the trouble, they are too usual and too regular. May not the present wave of indifference to religion be traced to a dull tameness in the modern church?

Does the world expect much from the church of our day in moral and spiritual leadership? In November in a certain division of a ward located in the residential section of a city where the majority of residents are church members, only 177 out of a possible 585 voted. And this happened during an election freighted with moral issues.

IV. The Expectant Mood Can Be Created To-day.

God is no respecter of persons or times. He is ready when we are. We have all the resources of the early church at our command. We have more—multitudes of confessed Christians, intelligent leadership, material equipment and large financial assets. But these things must be fired by the Presence and Power of the Holy Spirit.

Adventurous living and working on the

part of Christians will arouse the spirit of expectancy. William Carey said:

"Expect great things from God,
Attempt great things for God."

No Christian, no church, has a right to expect anything great from God unless there is a willingness to attempt great things for God. In the Divine economy power is furnished only for attempted tasks.

The third chapter of Joshua tells the story of the children of Israel coming in their journey to the Jordan river. The priests were leading, carrying the sacred ark of the Lord. Naturally they hesitated at the banks of the river, but Joshua said, "And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord shall rest in the waters of the Jordan, the waters of Jordan shall be cut off." Note that as soon as the priests stepped forward, the waters parted. Step out, attempt great things for God and then you can expect great things from God.

W. GALLOWAY TYSON.

A FAITH FOR A BEWILDERED CHURCH

TEXT—"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God." Isa. 40. 9.

As long as life is fraught with bewilderment and despair, it will need the inspiration of second Isaiah. This is not only the finest part of the Old Testament, but it is a classic in the literature of consolation.

The circumstances for which it was written are familiar. Jerusalem had been destroyed and ten thousand of its leading men, including the king, had been carried away into captivity. Notwithstanding the fact that Jerusalem was supposed to be inviolate, under the special protection of Jehovah, it was now in pitiful ruin, and its people were languishing in slavery at the hands of a foreign enemy. Naturally enough the people were in despair.

Surely God had forgotten them. The Psalmist describes their plight in this dirge:

"By the rivers of Babylon
There we sat down, yea we wept,
When we remembered Zion.
Upon the willows in the meadow thereof
We hung up our harps.

How will we sing Jehovah's song
In a foreign land?"

Though there was reason enough for despair, however, there was also reason for hope. There was the faith of a great prophet. As a doctor might walk among the suffering and wounded on a battle field and impart courage and new life, so Isaiah walked among the bewildered people in Babylon and restored their hope. Listen to his message:

"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God."

This is a challenge and a faith given to a bewildered people twenty-five hundred years ago, but is it not a faith for a bewildered church to-day? Indeed, the church of to-day is bewildered. The people are bewildered and the ministers are bewildered.

I. The church is bewildered because people do not seem to be interested in religion. Religion does not seem to be as indispensable as it once was. Whereas once men went to their priests and temples to have their needs supplied, to-day they go to engineers, chemists, and doctors. Science has not disproved religion, but as Doctor Fosdick suggests, there is a sense in which it has displaced religion. The modern man has nothing against religion and is certainly not an unbeliever, but unconsciously he is finding God less and less essential in his practical life.

II. The church is bewildered because of the difficulty in getting support for its activities. In more than one place to-day the church is pitifully undermanned and definitely in retreat. One of our Bishops reports that when he endeavored to in-

terest a man in a foreign missionary project he received the retort, "Why do you bother about those fellows? I say let them stew in their own juice." A similar complacency regarding the whole program of the church can be found in any parish. People are not bad, but, like the rich young ruler, they do not include in their Christian beliefs the philosophy of sharing.

III. One other cause for bewilderment is the sheer largeness of the task. After surveying the work that should be done who does not instinctively gasp, "How can we expect to Christianize the world?" "Will there ever be a warless world?" "Is it possible to eliminate poverty, and unemployment?" "Isn't selfishness a natural characteristic of the human heart?" "Isn't the Christian ideal impractical?" The mere hugeness of the Christian task sometimes discourages us before we start.

Such discouraging situations as the above only emphasize our need for Isaiah's challenge. "O Zion that bringest good tidings, get thee up into the high mountain; O Jerusalem that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God." Science may have displaced certain traditional uses of religion but it does not remove man's need for something higher for himself. Is man only a maggot crawling out of the ooze to be fed and fattened? Men may be uninterested in the needs of their fellow men but that does not mean such an attitude will lead to happiness or even will work. A self-satisfying personality cannot be achieved apart from New Testament neighborliness. If the job seems to be more than human strength can accomplish once again, "Behold your God." If He is for us, who can be against us?

RALPH E. DAVIS.

"FAITH OF OUR FATHERS"

It is a rather chilly day when a minister does not have to listen to something like this: "When I was young everybody thought I was going to be a preacher, but

I got fed up on religion." Then follows a rather melancholy recital of how back in his father's home he was compelled to attend church services so frequently and observe so many religious practices that he finally gave up religion.

There is considerable to say in criticism of our fathers' religious program. At times the nourishment they served was rather strong for the spiritual digestion of infants. Nevertheless, fair or unfair, whenever I find a man who attributes his present religious languor to the austerity of his parents, I question his understanding both of religion and life. To most of us there have already come experiences when the faith of our fathers—a faith that never began the day without talking to the heavenly Father, that built the church in the center of the community, that saw all of life as a partnership with the Eternal, that on prayer meeting nights could express itself with overflowing joy—most of us have had experiences already which have compelled us to think of that faith as a most coveted possession. Long before any boy or man takes the position that he is fed up on religion he had better consider carefully the opposite side into which he is bound to fall—starvation. Indeed, when the truth is known, it will be found that the present generation is not nearly so much overfed with religion as it is underfed. It is hungry. It is weak. It needs food. There are still faiths of our fathers that can well be given a place in our lives.

I. *Our Fathers were sure of God.* They trusted in the protecting and directing care of the heavenly Father. They did not argue about him. They were decided. Whatever may be said about the rationality of faith, when it comes to the commonplace business of living is there anything in the soul of the man who to-day laughs and says that he is fed up on religion that can begin to match this unalterable trust of our fathers? There may be intellectual reasons for doubting the existence of God. It may be possible to make out a case for atheism. Nevertheless, when you come to the practical problems of life, atheism is only a mockery. In this universe you cannot insure your life from disaster by mechani-

cal means, you cannot get a lightning rod that will keep away all the lightning, you cannot build a dike that will stop every rush of the sea. You cannot join enough clubs and take enough trips and become sufficiently celebrated and prosperous to secure permanent gladness and quiet. The only satisfaction that is enduring is inward satisfaction, and that can come only from a great faith. "He who keepeth Israel shall neither slumber nor sleep. The eternal God is thy refuge, and underneath are the Everlasting Arms." Religion has a monopoly upon that.

II. *Our fathers possessed an intense antipathy for sin.* They did not think of sin as merely an eccentricity or even as a wrong understanding of life. They did not excuse it by referring it to psychological complexes or sociological maladjustments. They thought of it as an unpardonable devilishment and as a poison that contaminated all that it touched. They considered it so dangerous that often they even kept themselves aloof from all who were called sinners. The result was often bigotry and unfriendliness and there are few sins greater than these. Yet on the other hand, there are few virtues greater than that of being uncompromisingly against wrong. When a practice was once declared sinful our fathers were not only against it but afraid of it and that was gloriously to their credit. For its practical usefulness in living it far exceeds our present day snickering and evasive liberality. Sin is man's most colossal folly. Our fathers recognized this and we cannot go amiss by learning from them.

III. *Our fathers believed in forgiveness.* They hated sin and yet they believed that even sinners could be redeemed. They knew the story of the Prodigal Son and fully believed that the great Father of the race is ever waiting at the doorway of his house to welcome home the prodigal. Humanity can scarcely find a substitute for this element in the Christian gospel. Mankind needs a Good Physician who can heal the diseases of moral cowardice. It needs a Good Shepherd and loving Saviour to offer pardon, a new beginning, returned self-respect, and a life, which in spite of past wastage, can look

forward to eternal peace and harmony with the Father's will.

In the biography of Isaac we read of a time when he "reopened the wells that were dug during the lifetime of his father." Can we of the new generation,

although in some respects we live in a different world and speak a new language—can we yet do any better than follow this example and drink from some of those wells that our fathers dug?

RALPH E. DAVIS.

BIBLICAL RESEARCH

JESUS AND HYPOCRISY

THE word hypocrisy, as is well known, is derived through the French from the Greek *ὑπόκρισις*=*Lupokrisis*, in which language it denoted chiefly the playing of a part on the stage by an actor; the companion noun, *ὑπόκριτης*=*Lupokrités*, was used of the actor himself. In process of time the word came to have a more general meaning, standing for the declamations and gesticulations of orators. In later Greek it connoted conduct that simulated goodness or virtue, pose or pretence of any kind, not religious pretence only. In the New Testament, as Souter points out, it describes the conduct of one who outwardly plays the part of a religious man to perfection, but is inwardly alien to the spirit of true religion. In our everyday vocabulary our tendency has been to maintain this limited meaning. The Gospels supply us with many examples of this generally accepted significance of the word, of that type of character so vividly portrayed by Æschylus in his drama "Agamemnon":

For many will cling to fair seeming
The faster because they have sinned themselves.

And a man may sigh with never a sting
Of grief in his heart, and a man may smile
With eyes unlit and a lip that strains.
But the wise shepherd knoweth his sheep
and his eyes pierce deep
The faith like water that fawns and feigns.

(Murray's Translation)

The Pharisees, who fawned upon the rich widows of their time, making long sanctimonious prayers when they visited them

to gain their confidence and trust, did so in order to gain possession of their estates. Behind the fair-seeming of piety and devotion lurked the ugly spirit of acquisitiveness and greed. Fittingly, hypocrites are pictured by Dante as painted folk wearing as a punishment orange-tinted capes lined with lead. Under their heavy weight they move slowly. Similarly behind the apparent piety of many of the religious folk of Jesus' day were impulses and desires leaden and low.

In his great sermon, Jesus pillories certain men and women because all their conduct was motivated by a passion to win recognition and applause. Such conduct he does not hesitate to brand as hypocritical. When these people gave to charitable purposes they wanted everyone to know about it; their left hand must know what their right hand was doing; their giving lacked spontaneity. These were of the same breed as Jason, who said to Medea:

What worth to us were treasures heap'd
high
In rich kings' rooms; what worth a voice
of gold
More sweet than ever rang from Orpheus
old

Unless our deeds have glory?

Wordsworth's words that the best portion of a good man's life is the little unremembered acts of kindness and mercy would be entirely unappreciated by such men. Their prayers, too, long and monotonous, were offered at noisy street corners and in crowded synagogues to make an impression on the crowd. In their private fasts they displayed utter dejection and melancholy and appeared

among men with faces unwashed, heads covered with ashes, and a garb of sack-cloth.

We cannot suppose for a moment that these men thought exclusively of how their acts impressed onlookers. God must have had some place in their thoughts. One of the ugliest traits of this hypocrisy is its assumption that a piety vitiated by show, pretence, and unreality had any value in the sight of God.

I have just read with a great deal of interest Dr. Anderson Scott's Hulsean lectures on the Ethics of the New Testament. In the chapter on "Jesus and His Criticism of Evil," he points out that hypocrisy includes far more than simulation of piety or the use of religion to mask evil designs. The word includes failure to carry out cardinal Christian principles to their ultimate issues; for example, Wesley was guilty of hypocrisy when he affirmed that to disbelieve in witchcraft was to discredit Holy Writ, and Luther, when he claimed that slavery was sanctioned by Scripture. This meaning of the word is well illustrated in Peter's conduct at Antioch when he cowardly withdrew from table fellowship with Gentiles. Paul bluntly called his behavior hypocrisy. It was hypocrisy, in part; because the chief of the apostles wished to stand well with the deputies from Jerusalem who were averse to launching out on the great task of world evangelization, but it was hypocrisy chiefly because such conduct implied a failure on his part to apply one of the cardinal principles of the gospel—the universality of its message—to its ultimate issues. Many, like Peter, give only lip service to the great axioms of the gospel. They glibly assent to the sovereignty of love as a principle and at the same time subscribe to that creed of the devil that war is a biological necessity.

Doctor Scott's general statements have led me to examine afresh the teaching of Jesus on hypocrisy. Whom does he style hypocrites?

1. It was not only the religious pretender and self-righteous poseur who was a hypocrite in the eyes of Jesus. He who delighted in discovering the splinter in the eyes of his acquaintances while a plank

lodged in his own eye was to him as great a hypocrite (Matt. 7. 5). The censorious spirit that turns its magnifying glass on the foibles and shortcomings of others and its blind-spot on its own flagrant faults is a sham and a mockery. Many who have majored in the low, despicable art of fault-finding and graduated in the popular crowded school of carping criticism are classmates of these Scribes and Pharisees who dishonored the name of religion. Prowess in discerning faults, walking hand in hand with backwardness in self-examination, is hypocrisy. To be lynx-eyed with regard to other people's faults and mole-eyed with regard to one's own is to be a hypocrite.

2. Another ingredient of hypocrisy is a confusion of values (Matt. 15. 20f.). One day certain Scribes and Pharisees found fault with Jesus because he ate his food with unwashed hands and wished to know why he violated such a well-established tradition. Instead of answering, Jesus presented his critics with a counter-question: How is it that some of you resort to the Corban oath in order to avoid the sacred responsibility of caring for your parents? How common this practice was in the days of Jesus it is not easy to determine, but it seems clear from Jesus' statement, in spite of many protestations of learned Jews, that this was done by some people. Such evading of responsibility by casuistry Jesus condemned as tantamount to honoring God with their lips while their hearts were far removed from him. Inability to distinguish between the essential and unessential and the regarding of the unessential as of equal value with the essential was an integral element in the hypocritical conduct of many religious people in the days of Jesus. They tithed even mint, anise, and cummin, the common ordinary herbs of the garden, and left undone the weightier matters of the law: judgment, mercy and faith. They were "enslaved by small, trivial words and despised truth." They attended diligently to the needs of ox and ass even on the Sabbath day, but complained bitterly when Jesus healed on that day "a poor daughter of Abraham" whose life had been darkened and depressed by a grievous sickness for many years. It

was to men of this type that Jesus addressed these solemn words: "If the light that is in you"—that power to know spiritual and moral truth which men possessed—"be darkened, how great is that darkness?" In no day was clear-sightedness in the field of morals and religion needed more than in ours.

3. That fatal tendency to divorce religion from practical conduct is another form of hypocrisy.

How far the claims of Rome should be yielded to by the Jews was a burning question in the days of Jesus. It does not surprise us that certain Scribes came to him with the question, Is it lawful to give tribute to Cæsar or not? (Matt. 22. 17.) We have no reason to class these Scribes with religious pretenders or with petty fault-finders; there is no indication that they suffered from a lack of proportion in religious matters. Why, then, did Jesus in his reply, "Render to Cæsar the things that are Cæsar's and to God the things that are God's," address these inquirers as hypocrites? Were they seeking enlightenment on a national ethical problem or were they seeking the support of Jesus for their negligence of civic and national responsibility? Did their hypocrisy consist in the faith that they failed to recognize that the state had imperative claims on their allegiance and loyalty, second only to those of God? The religious man must not erect a fence between his religious duties and his civic responsibilities. The whole of life must be brought within the sphere of his interest and work. Piety must purify, inspire and direct our citizenship. A Christian faith that neglects the duties of citizenship is an imposture.

4. Further there is an *intellectual* element in some forms of hypocrisy. The words of Jesus, "Woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter" (Matt. 23. 13), are reported in Luke a little differently: "Woe unto you lawyers! for ye took away the *key of knowledge*: ye entered not in yourselves, and them that were entering in ye hindered" (Luke 11. 52). The man who has in his possession the key of knowledge and refuses

to enter the temple of truth, preventing others from doing so, is a hypocrite. He is a man whose mind has become dull and rusty, and in consequence has lost all interest in truth. To add to his egregious fault, though endowed with unusual privileges, he not only fails to avail himself of them, but selfishly prevents others from using them to enter the sacred temple of truth. To neglect to bring our intellectual gifts to their highest pitch of power and to do all we can to win others to join in the great adventure in quest of truth is branded by Jesus as hypocritical. To this same class belong those to whom Jesus addressed the following words, "Ye hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time? And why even of yourselves judge ye not what is right?" Doctor Edington, in his recent radio talk from London, affirmed that "responsibility for truth is an attribute of our nature. It is through our spiritual nature, of which responsibility for truth is a typical manifestation, that we first came into the world of experience." How important it is that the light that is within us, that God-given capacity to understand moral and spiritual truth, be kept bright and burning. "The Spirit of Man," which is "the lamp of the Lord," must never be put out.

5. Absorption in the things of the past, leading to an indifference and unconcern for the living issues of the day in which we live, is another form, according to Jesus, of hypocrisy (Matt. 23. 29). One of the most vivid cartoons of Jesus is the one in which he depicts a number of Scribes and Pharisees busily engaged in building the tombs of the prophets and garnishing the memorials of the righteous. As they proceed with their work, they repeat in tones of great superiority the words, "If we had been living in the days of our fathers we would not have been partakers with them in the blood of the prophets." Jesus had a profound regard for the prophets of his race, whose writings he had read so carefully and whose messages had inspired him for his life work, but Jesus deplored that kind of sentimental devotion to the past that

blinded men to the momentous issues of their own day. It was hypocritical in the extreme and he does not hesitate to say so. The descendants of these Pharisees are with us to-day in large numbers, men and women who delight to raise monuments to theories and creeds that have lost life and vitality and to garnish old worn-out meaningless shibboleths. "They have departed from the way of understanding and dwell among the dead," preferring to live in the cemeteries of life to entering the busy market place in order to find out how best to discover ways of presenting truth in forms that appeal to the thoughtful of their time.

6. Again Jesus included among the hypocrites those who engaged in missionary enterprises for unworthy ends (Matt. 23. 15). The Pharisees compassed sea and land to make one convert and were more anxious to increase the numbers and extol the prestige of the sect to which they belonged than to lead their convert to higher lures of life and deeper experiences of joy and truth. Religious movements,

like Pharisaism, often set out on their missionary crusades with high ideals and noble motives, but soon become tainted with the spirit of pride and self-glory and entangled in all sorts of worldly alliances and compromises which lead to courses of action that are hypocritical.

Hypocrisy in the New Testament is a much more comprehensive word than we have been accustomed to think it. It not only describes the conduct of those who use their religion as a cloak, and those who fail to carry to their ultimate issues the great axioms of the gospel, but those too who cultivate the censorious spirit, who lack a true understanding of the values of life, who divorce religion from social and civic duty, who allow the imperial powers of the mind to wilt and who are so engrossed in the past as not to be aware of the momentous issues of the present and who carry on their missionary campaigns for their own self-glory and fame.

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FOREIGN OUTLOOK

THE SPIRIT OF GERMAN METHODISM

IMPRESSIONS OF THE MIDDLE EUROPEAN
CENTRAL CONFERENCE, HELD IN BERLIN,
SEPTEMBER 23-28, 1930.

"The time of need is God's opportunity." These words, spoken by Dr. F. H. Otto Melle, director of the Methodist theological seminary in Frankfurt-am-Main, typify the spirit with which the leaders of German Methodism, meeting in the second session of the Middle European Central Conference, are facing the problems which confront Christianity in Germany to-day. The Conference, which included ministerial and lay delegates from the five German Conferences, the Swiss Conference, and the Mission Conferences of Austria and Hungary, was held from September 23 to 28 in the Christuskirche in Berlin, under the leader-

ship of Bishop J. L. Nuelson. Two features of the Conference stand out as especially important. The first concerns a particular event which occurred during the Conference. The other has to do with the spirit already suggested.

The most evidently significant occurrence during the assembly took place on the morning of September 26, when the Methodist Church in Germany was for the first time officially recognized as a religious body by the Prussian government. It was a high moment when Herr Strathmann, counselor in the ministry of the state of Prussia, presented Bishop Nuelson, representing the Conference, with certificate of recognition. Heretofore the Methodist Church in Prussia has had no official status other than that of a secular organization, such as a lodge or a business enterprise. Now, however, it takes its place as an acknowledged independent

church. The meaning of this newly acquired status is threefold.

First, the most readily apparent advantage is a financial one. Until now the Methodist congregations throughout Prussia have been required to pay taxes at full rates on all church property; in the future they will be entirely free from this burden. One has only to take into consideration the tremendous tax rates prevalent in post-war Germany to understand how much this will mean to the Methodist churches, most of which are small. Christ Church in Berlin, the unpretentiously worshipful little church which served as host to the Conference, furnishes a ready illustration. The congregation owns a nearby building, the rents from which total 3,400 marks annually. Of this amount the church must pay to the government 1,500 marks, or 44 per cent, in taxes. It must be remembered, too, that the church buildings themselves, which ordinarily yield no income in rent, have been similarly taxed.

Second, equally important is the psychological influence which this newly won recognition will have on the Methodists of Prussia. Now they can take their place for the first time as recognized organizations of a distinctively religious character. The ministers now have exactly the same status as the ministers of the state church. We who live in America, where the Methodist Church is a large and well-established denomination, may find it hard to appreciate how much this actually means. Yet it is hardly too much to say that the conferring of governmental recognition symbolizes the beginning of a new era for Methodism in Prussia.

Thirdly, the granting of official recognition will make possible closer relations between Methodist and other churches. The latter will naturally respect more highly a church which is recognized by the state, and this will in turn facilitate co-operative enterprises. As a corollary of this, the way is now opened for more intimate connections between members of the Methodist ministry and other clergymen.

Not so tangible, yet in the last analysis probably more significant than this governmental recognition, was the revelation which the Conference afforded of the type

of religion which dominates German Methodism. As modern writers on the subject repeatedly point out, there is in German religious life to-day a marked tendency toward other-worldliness, revealed in a reluctance, at times approaching complete avoidance, to deal with pressing social problems. But it would be untrue to say that all German religion stresses the other-worldly to the exclusion of present realities. In some circles one finds a religion which is grappling as seriously and as valiantly with the complicated questions of social life as any church in humanitarian America, and which nurtures side by side with this social emphasis that sense of the indwelling presence of God which is all but lacking in much of our American humanitarianism. Such is the religion characteristic of the German Methodist churches.

Bishop Nuelsen chose as the text of his sermon in the concluding worship service, "Go ye into all the world, and preach the gospel to every creature." His emphasis was on the words, "Go ye in." And these Methodist Christians are going in. A glance at the subjects of the various meetings reveals this. Dr. Ernest Grob of Zürich opened the Conference with an address on "All at Work and Always at Work." At the special services which were held on Wednesday and Thursday evenings in six Berlin Methodist churches, addresses on the following subjects were given: "Need and Rescue in Austria," "The Era of Bolshevism in Hungary," "Present-Day Currents in Southeastern Europe," "The Christian Family and Its Meaning for the Life of the People," "Our Youth and the Spirit of the Time," and "What Does Christianity Offer to the Young Man?" But this religious concern for the social life of to-day was at no time so clearly brought to the fore as on Friday evening, when short but eloquent addresses were given by Bishop Laurens J. Birney, special delegate from the General Conference of 1928, Dr. H. B. Workman, president of and special delegate from the Wesleyan Conference of England, and Dr. F. H. Otto Melle. Taking as a general theme "The Message of Methodism," Bishop Birney spoke on "Its Essence and Its

Strength"; Doctor Workman, on "Its Meaning for Our Time"; and Doctor Melle, on "Its Significance for the German People." Doctor Melle's address, affording as it naturally does more insight into the distinctively German attitude, demands special comment.

Otto Melle is recognized not only as one of the greatest preachers in German Methodism, but also as one of the outstanding leaders in the free-church life of Germany. It was an inspiration to listen as he described the task of religion in the Germany of to-day. It was as though Martin Luther and John Wesley stood behind this modern prophet, each with a hand on his shoulder as he spoke. For he incarnates the ideal of a world-entering, world-conquering, world-transforming faith, which Luther substituted for the world-denying religion of his day, and which Wesley made sovereign in his insistence on the application of the spirit of stewardship to all of life.

It requires depth of vision and profound moral heroism to champion such an ideal in modern Germany. These are times of intense stress and doubt, when even the most faithful are becoming a little skeptical. Throughout the length and breadth of the country the people are struggling under a tremendous tax burden. On all sides stalks the specter of unemployment: as the hard German winter approaches, three million persons in a nation of sixty million are without work and have no prospect of finding any. Faced by poverty and starvation, many people are finding it hard to believe in a good God.

Melle is keenly aware of all this. Yet instead of yielding to pessimism and despair, he sees through the difficulties of the present with that sublime faith which can affirm, "The time of need is God's opportunity." He does not mean, however, that Christians should stand by and wait until God intervenes to bring order out of chaos. On the other hand, it is only as they go into the very thick of human life that the will of God can have full sway. The church must show a discontented people the way to God, and this can be done partly by alleviating the conditions which produce the discontentment. Political life, therefore, is "not something

to be avoided, but something to be transformed." One part of this transformation, it should be added, is to be wrought in the realm of Germany's international relations. The Methodists of Germany, said Melle, have a peculiar opportunity to make a contribution to the peace of the world, simply because of the close connection which already exists between them and the mother church in America and the Wesleyan Church in England. In these trying days of the present, he concluded, God has given the Methodists in Germany an extremely difficult task. But he has also given them a fascinating and a challenging task.

These words are at least partly indicative of the spirit of the German Methodists to-day. They combine with a warm evangelical piety an aroused social consciousness which is increasingly making itself felt. These Christians have caught a vision of the kingdom of God. Behind and above all of the depressing conditions in which they live they find a God of love and righteousness, whose cause will yet triumph, and whose will must be realized in this world.

The vitality and forward-looking spirit of present-day German Methodism is further shown by the fact that this area actually continued to grow throughout the dark days of the war, while practically all of the churches in America and other parts of the world were standing still or losing ground. It is also significant that this Central European Area shows an increase of 3,000 members during the past twelve months.

The recent assembly presents the peculiar spectacle of a Central Conference which, invested by the General Conference with the right to elect its own bishop, preferred not to exercise that right. Instead, the assembled delegates voted to ask the next General Conference to return Bishop Nuelsen. This action is not at all peculiar, however, when one understands the many-sided qualifications of Bishop Nuelsen. The Methodists of Central Europe want Bishop Nuelsen as long as he is able to carry on.

There was no narrow sectarianism in this Conference. It was distinctly a Methodist gathering. There was no tendency

toward divisiveness or self-glorification at the expense of other religious bodies. Every one of the speakers on that memorable Friday evening emphasized the fact that the message of Methodism is in no way different from the message of Christianity as a whole. The two should coincide. And the reason is simply that Methodism, in common with other Christian churches, seeks to bring to the world in all of its beauty and persuasive power the gospel of Jesus.

SYLVESTER PAUL SCHILLING.

THE RELIGIOUS TEACHING OF SADHU SUNDAR SINGH

SADHU SUNDAR SINGH cannot be called a theologian. He did not enjoy the privileges of the training necessary to fit a man to occupy such a place. He did not possess the type of mind that reduces its concepts to systematic philosophical arrangement. He had one supreme criterion in matters of religion—personal experience of salvation. His own words throw light on his point of view:

"In Christ I have found what Hinduism and Buddhism could not give me, peace and joy in this world. People do not believe, because they are strangers to the experience. Faith and experience must come first, and understanding will follow."

This point of view is the natural result of his mysticism, and it is a question whether a true mystic can ever be a philosophical theologian. Saint Paul never gave a formal system of theology to the church. The student must reconstruct Saint Paul's theology from the more or less disjointed and unrelated sections of his extant correspondence. So it is in the case of the Sadhu and his teachings.

GOD AND HIS CREATION

To Sundar Singh God is a Person, as in contrast with the impersonal concepts of deity that pervade so much of Indian religious thought. He is ineffable, inexpressible, almost inconceivable; and yet the fact that God is a Person, if not always explicitly stated, is absolutely implicit in the Sadhu's utterance. He is a

Spirit, invisible and eternal, the source of all life. The fact that love is the very essence of his Being is, to the Sadhu, proof conclusive that God is a Person.

The following quotation will serve to indicate Sundar Singh's thought of the relation of God to the universe, and will also demonstrate the way his mind works in dealing with such a problem.

"Before the creation of animate and inanimate things there was space, and, if the whole universe should be destroyed, space would always remain; but it is unthinkable that the universe should be destroyed and that space should remain void. It is not possible that matter came into existence in space by its own creative power, or that living organisms should spring from lifeless matter. Consequently, when we find order and design in the universe, it is a proof of the existence of an Almighty and All-knowing Being, who, being Infinite and Eternal, created and filled space with existing things, both seen and unseen.

"There is nothing eternal save God. So we have to face the question that if the universe is not eternal then it must have been created, and if so, when God created existing things a change must have occurred in him. But this is impossible, for he is unchangeable. The truth is to be found in this, that before the universe came into being it existed in the knowledge of God. To exist outwardly (objectively), or in his knowledge (subjectively), is the same thing to him."

"The universe was in his knowledge, and came into being by his creative power. This universe is not commingled in him, as pantheists hold, but is separate from him, although it is from him, and in him, and will remain in him forever."

By the denial of pantheism Sundar Singh sets himself absolutely apart from typical Indian non-Christian thinking. The Hindu mystic verily believes that God and Nature are one and the same; the Christian mystic knows that there is a Personal Creator essentially separate from and in no way to be confounded or compounded with the created universe.

To the Sadhu, Love is the very essence of God. It is that attribute or characteristic of God that blends or focuses all

other aspects of his nature. Such a saying as this is typical:

"We say in India, 'God is a vast ocean of love.' It is in this ocean that we ought to live. But sin draws us out from it. Still, God be praised that Christ can break the net of sin and lead us back into the ocean of God's Love."

CHRIST

Such intimations of God as appear in nature are but partial, vague, shadowy. The only place where a true and complete revelation of God can be made or known is a believing human heart.

"One day I found a flower, and I began to reflect on its fragrance and on its beauty. As I brooded over this, I saw the hidden mystery of the Creator behind his creation. This filled me with joy. But my joy was still greater when I found him at work within my own soul."

Although certain attributes of God's nature, or ways and methods of his work, may be manifested in the universe, he himself always remains utterly invisible. Not even those who live in the glory of heaven can see him. Describing his experience in ecstasy, the Sadhu says:

"When I entered heaven for the first time I looked all around me, and then I asked: 'Where is God?'—and they answered and said unto me: 'God is seen here as little as on earth, for God is infinite. But Christ is here. He is the image of the Invisible God, and only in him can anyone see God, either here or upon earth.'"

Sundar Singh's philosophy of the incarnation rests upon the universal human heart-hunger for God:

"Man has a natural longing to see God; we desire to see him whom we try to honor; he alone is infinite. I asked the heathen: 'Why do you worship these idols?' They replied: 'God is infinite, and these images are only to help us to collect our thoughts. With the help of these symbols we can worship, we can understand a little.' We would like to speak with him we love; we long to see him. The difficulty is this: we human creatures cannot see him because he is infinite. If we could become infinite we could see him. Here and now we are incapable of seeing

him, our Creator, our Father, the Giver of Life. That is why he became flesh; he took a human, limited form in order that men might thus be able to behold him.'"

Sundar Singh believes implicitly in the historicity of Jesus, and it is the historic Jesus who is the Christ, God incarnate, the veritable, complete and fully satisfying revelation of the Father.

THE HOLY SPIRIT

The Sadhu believes in the distinct personality of the Holy Spirit. This quotation clearly states his faith: "Christ is the Light of the world. The Holy Spirit is the Heat of the world. Christ is not the Holy Spirit." As Christ and the Father are separate and distinct persons, so the Spirit is the third person in the Trinity. Where pronouns are used, the Holy Spirit is always referred to as "He," never as "It."

The work of the Spirit is either a direct attack upon, a quiet brooding over, or a positive challenge to the faith of the individual person. This is always in the name of Christ, or for the placing of him as Lord in the focal center of the soul.

Intimately related to the Bible is the Holy Spirit.

"The Holy Spirit is the true author of the Holy Scriptures. I do not mean by that that every Hebrew or Greek word is of Divine inspiration. Just as my clothes are not *me*, so the words of the Scriptures are only human words. The language of everyday life cannot really express spiritual things in an exhaustive manner. Hence it is difficult for us to penetrate through the words to the spiritual truth. To those, however, who are in touch with the author—that is, with the Holy Spirit—all is clear."

THE TRINITY

Again, there is no metaphysical speculation upon the doctrine, but a picture in terms of definite realism is offered. When we reach out toward God we find the Father to be invisible, unheardable, practically intangible—yet there is an actual, though indescribable sense of his real, personal presence. Then Christ appears in definite physical form. He seems to hold more than himself, for we become con-

scious that the Father concentrates in Christ as the visible, tangible expression of what the invisible Father is, in addition to all Christ is in the primal right of his own being as the Son. From him there ceaselessly and unremittently proceed beams of light and power, pulsing and vivid. This is the Holy Spirit. When sin or doubt enters the soul, the Holy Spirit cannot focus directly within the soul; the vision of Christ grows indistinct and blurred; the power is shunted and becomes non-effective. This is the Triune God to Sundar Singh, not alone a Being to be worshiped and adored, but One ceaselessly active, implanting his own life and love within the soul of the believing human person.

MAN AND HIS SALVATION

The Sadhu looks upon mankind as a true and integral factor in the total creation of God, and as the supreme element in that creation. The distinguishing characteristic of man is his innate ability to approach and appreciate Reality (a word the Sadhu uses to represent the ultimate truth of any and all existence), and to achieve fellowship with God the Father, in Christ the Son, through the indwelling presence of the Holy Spirit.

The true grandeur of man's nature, however, lies even more fundamentally in that freedom of the will whereby moral choice may be made, and by whose power the soul may determine its own relationship to God in holy fellowship. The ultimate objective of the soul is "to obtain real and permanent joy."

Sin, which is "the name for the act of self-will which deliberately opposes the will of God," enters between the soul of man and God, damaging the likeness of God in the soul and disrupting all fellowship with God. Sin blinds the soul in the darkness that follows the absence of the Spirit's light and enslaves the soul through the weakness that accompanies the shunting of the Spirit's power. The Cross of Christ alone holds light enough to banish sin and power enough to shatter its fetters.

The forgiveness of sins in the blood of Christ is a real and genuine experience, but it is only the beginning of salvation. Salvation, for the Sadhu, implies the radi-

cal destruction of evil, the renewal of the whole being of the believer in Christ.

"Many people say that salvation is forgiveness of sins, and of course it is partly that. But complete, perfect salvation is freedom from sin and not merely forgiveness of sins. Jesus Christ came not only to forgive sin, but to make us free from sin. We receive from Christ a new vital power which releases us from sin."

HEAVEN

For the Sadhu, the Future Life is not thought of as commencing at the time of physical death, but rather it is actually entered upon as soon as Christ in his redeeming grace implants his life in the soul as the soul is opened to him by the believer's faith. In his thought there are three major divisions in the heavenly existence, known to him as the First, Second and Third Heaven.

The so-called First Heaven is that which is experienced in this life by those who yield their hearts fully to Christ. It is an existence of growth and development, of enlarging knowledge, of increasing powers as the Spirit builds the things of Christ into the soul.

At the instant of physical death the soul is released to live in the spiritual body that had been apparently contained in the physical organism, and is then set free. By far the vast proportion of such believing souls proceed to the Second Heaven, there to receive added instruction, and to be permitted the opportunity of further growth until they be fitted for the ultimate, Third Heaven.

The Third Heaven is the place of Christ's real presence, the home of light and glory. Here all Truth and Reality stand revealed, and the likeness of God reaches its glorious fulfillment in each believer. Occasionally, but very rarely, a person may be granted glimpses of the Third Heaven in a state of ecstasy while still in this earthly life. Saint Paul is a classic example. Sundar Singh believes that he also knew this felicity. Such souls doubtless do not tarry long, if at all, in the Second Heaven, but proceed almost immediately upon death to the Third Heaven itself.

The Sadhu believes that evil cannot per-

manently remain in the universe of the Holy God. Hell is therefor a place of further opportunity of righteous choice for those who go there, having for some reason failed to choose Christ while on earth. Annihilation seems to be the only possibility for those who will not accept God's life by faith; and the door of choice seems left ajar even for Satan himself. Otherwise annihilation awaits him likewise in that day.

THE CHRISTIAN CHURCH

Although he never renounced his original affiliation with the Anglican Church, Sundar Singh moved with equal ease in all denominational groups, and in his spirit and teaching far transcended denominationalism.

"In all the Christian churches where Christ is loved I feel myself among brothers; wherever I find true Christians, there I can say that although their cus-

toms and organizations are strange I feel myself at home with them."

He had no faith, however, in any artificial or merely external attempt at Christian unity.

"True Christians must be united in spirit, however greatly they differ in their way of worshiping God. I am no believer in an external artificial unity; I believe only in the interior union of hearts and souls."

To sum up his teaching in one brief paragraph, let this be quoted:

"If Christ lives in us, our whole life will become Christlike. Salt which has been dissolved in water may disappear, but it does not cease to exist. We know it is there when we taste the water. Even so the indwelling Christ, although he is unseen, will become visible to others through the love which he shares with us."

ARTHUR BRUCE MOSS.

OUR BOOKSHELF

Hebrew Religion. Its Origin and Development. By W. O. E. OESTERLEY and THEODORE H. ROBINSON. New York: The Macmillan Company. \$2.50.

AN exposition of the growth of religious ideas and practices is given in this volume by two of the acknowledged authorities on Old Testament scholarship. It may surprise and even antagonize some people when the sublime faith of monotheism in the greater prophets is linked to animism, totemism, ancestry worship, demonology, magic, and necromancy. It may stagger others to be told that Yahweh worship owed some of its distinctive features to the Kenite tribe of the Midianites among whom Moses spent years of exile. Over against these conclusions is the fact of the uniqueness in the Hebrews' conception of the personality and character of Yahweh. "All through their history there was, in spite of setbacks, the slow yet continuous increase of this apprehension because of the human response to the divine prompting" (115).

This factor was due to the prophets, who were preeminently ethical teachers. Their distinguished service was in relating religion to morals by emphasizing the truth that Yahweh is the Lord of Nature, of history, of destiny, of universal morality, and that his revelation is one of vital and not of legal or ritual righteousness. The Hebrews were influenced at different times by Canaanitish, Babylonian, Egyptian, Hellenistic and Persian environments. But the marvel of it is that out of these syncretistic experiments the major truth of God survived and became clearer in the thought and experience of the seers, saints, and teachers of Hebrew religion.

The task of separating the chaff from the wheat has been considerable. These two authors do not expect us to endorse all their views. They even disagree between themselves. However, this is a book which helps us to place the Old Testament in the context of contemporary religions and ethics.

OSCAR L. JOSEPH.

A History of Science and Its Relations with Philosophy and Religion. By W. C. D. DAMPIER-WHETHAM. New and revised edition. New York: The Macmillan Company. \$4.

God Without Thunder. An Unorthodox Defense of Orthodoxy. By JOHN CROWE RANSOM. New York: Harcourt, Brace. \$3.50.

"To see life steadily and see it whole we need not only science, but ethics, art and philosophy; we need the apprehension of a sacred mystery, the sense of communion with a divine Power, that constitute the ultimate basis of religion."

This sentence is the thesis of Mr. Dampier-Whetham's book. His survey unites erudition with illumination. It is written with a clarity and grace of style which avoids superfluous words and sentences. This guide leads us from the welter of magic, astrology and superstition of the ancient world into the mediæval world where we listen to the assertions of the supremacy of reason made by the Scholastics, the assumptions of the intelligibility of Nature of the Renaissance thinkers, the reactions of idealism and its restrictions of scientific knowledge. We are then in the modern world of the revolt of science, the advances in biology, anthropology and physics, the influences of radio activity, the conclusions of the quantum theory, relativity and the discoveries that the space dimensions of the physical universe are limited. The silent but effective revolution during the centuries is described in nine chapters which reckon with all the contributory factors.

A protest against some current assumptions is vigorously made by Mr. Ransom in a book with the sensational title, *God Without Thunder*. Some of the criticisms have more heat than light and it is a perilous task to undertake the dethroning of idols. This is a bombshell thrown into the camps of Fundamentalists and Modernists, neither of whom have adequately considered all that is involved in the present impervious situation, caused by the assertive obsessions of science, philosophy and theology. The church has lost out because the inferiority complex has been too

strong. But it is not yet too late to turn from the false gods of the market place, to return to the virile and concrete God best made known by Christ, and to recover the excellences of the ancient faith. OSCAR L. JOSEPH.

The Wesleyan Movement in the Industrial Revolution. By WELLMAN J. WARNER. New York: Longmans, Green. \$5.

NEITHER church nor state gave inspiration and guidance during the economic reorganization known as the Industrial Revolution. The leaders of this movement were independent of both and were censured by them. There was, however, a most timely intervention in England, which diverted the energies of the depressed classes into religious channels and prevented an uprising like the dramatic and disastrous upheaval in France. The Methodist Revival was this providential influence.

This volume by Dr. Warner appraises the Evangelical Revival as a social force leading to a liberalism which introduced the converts into a new world of Christian privilege and responsibility. Its success was due to the extraordinary leadership of John Wesley. He understood human life well enough to know that any revival of true religion could not long continue. It would develop the powers of men to produce industry and frugality and to increase riches which in turn would expose those so favored to the dangers of worldliness. The chapter on "The Bias of Wesleyan Leadership" illustrates the class of people who were benefited by "the complete equality of opportunity and democratic mobility" of the movement. Other chapters on "Political Trends," "The Practice of the Economic Virtues," "The Significance of Wesleyan Philanthropy" show how latent powers were abundantly released. The distinctive quality of the philanthropic service was "not the condescending gift of alms, but the spontaneous impulse of social friendliness and mutual helpfulness, manifested to persons both within and outside the (Methodist) societies" (246). This was altogether unlike the Puritan idealism which had de-

generated into self-righteousness. A sentence from Towney's *Religion and the Rise of Capitalism* finely sums up the situation: "The prevalent religious thought might not unfairly be described as morality tempered by prudence, and softened on occasion by a rather sentimental compassion for inferiors" (191).

What John Wesley foresaw with prophetic insight did actually take place. The forces of reaction asserted themselves as the membership became wealthy and respectable. "The result was that a movement which might have forced a real recognition of the claims of social justice, and compelled the new society to rear itself in an atmosphere of moral responsibility, missed its opportunity" (281). The secessions from Wesleyanism were in part protests against the failure to abide by Wesley's fundamentals. But it was not a total failure and more should have been said about the redeeming features of later Methodism. Its fight for social righteousness made the "Nonconformist conscience" a telling factor through the work of men like Hugh Price Hughes, who was described by one of the leaders of his own church as "our Methodist firebrand." Although this belongs to a later period a few pages might have been devoted to it.

Dr. Warner has made a valuable contribution towards a better knowledge of early Methodism.

OSCAR L. JOSEPH.

The Light Shines Through. Messages of Consolation by Ministers Eminent for Their Services of Solace. New York, Cincinnati, and Chicago: The Abingdon Press, 1930. \$1.50.

The Light Shines Through is a good book. My judgment of a book begins with the looks of the volume which the printer and pressman have turned out. This book looks well to the eye, feels good in the hand. The color of the book exactly fits the theme. One knows immediately, without opening the book, that its pages are concerned with life, hope, comfort, immortality. My study shelves hold many beautiful volumes. This one compares favorably with the best.

Hard on the heels of this first test comes

the question: What does this book have for me? What has its perusal given me? Has it stirred me? Moved me? Started a train of thoughts and ideas? This volume also measures up to my second test. For one thing, it has given me my seed-thought for my 1931 Easter sermon. Years ago, in my first pastorate, the First Methodist Church, Fredonia, N. Y., as my first Easter drew near, a fine, fatherly layman, who carried his stripling pastor on his heart and prayed for his future, said to me, "If you ever preach a good sermon, do it at Easter." Since then I have endeavored to find my Easter text and thought as far ahead as possible. This book has many seed thoughts for Easter; it specializes in them, and I have already found mine.

Now you know of a certainty what this book is talking about. It bears the subtitle, "Messages of Consolation by Ministers Eminent for their Services of Solace." Nineteen men have contributed to its 200-plus pages, men of four different denominations. "Whatever their name or sign," they all write inspiringly on their theme.

I happen to be acquainted, in some sort of fashion, by hearsay or direct contact, with most of the contributors. Here, for example, is my dear friend Dr. Robert E. Brown of Albion, Michigan. He writes on "The Death of a Child." What comfort these pages bring to the home whose rooms are now empty of the happy laughter of a little child! And here also is my friend Dr. William S. Mitchell, of Worcester, Mass. "For Thou Art with Me" is his theme. "Our hearts cry out for our departing friends," he writes, "but we cannot stay their going. We know they have their duties. After all it is our grief, not theirs. Why should we shadow their days and darken their lives? Their last, retreating footfalls die away and we are alone. No, not alone, for One is with us—that same silent, tender presence of the Comforter."

Dr. George A. Buttrick, who contributes Chapter XIV, is a name that recalls pleasant memories. For he was my neighbor here in Buffalo in a brief but brilliant pastorate at First Presbyterian Church. All Buffalo rejoiced in the call that came from

Madison Avenue, but regretted to lose his gifted ministry of preaching. Once in a while it can be truthfully said of a man, "He has the gift of preaching." George Buttrick has that gift and it is beautifully revealed in his chapter, "The Great Assurance."

One day about six years ago there was a knock at my study door (my study is in my downtown church), and as I opened the door there stood a man I took to be another of the many seeking some favor. "I am Henry Howard, a Methodist preacher of Australia," he said. Now I had heard of Howard of Australia, but I could not believe this man was he. Finally, however, I capitulated mentally and warmed up to him. Our bishops were then meeting in semi-annual session at the Hotel Statler. I took him down there and introduced him. He was invited to speak. He spoke for about ten minutes. Can I ever forget it! It was one of the high points of my life. Henry Howard is in this book. "Fear Not" is his theme. He writes as he speaks—captivatingly.

Preacher! *The Light Shines Through* will brighten your Easter ministry and the ministry of the entire year. Laymen! I do not know of any book—next to the Bible—that I would prefer to have always on my library or living-room table.

BRUCE S. WRIGHT.

Buffalo, N. Y.

Why Rome? By S. P. DELANY. The Dial Press, 1930. Pp. 233. \$2.50.

HERE is a document of vital human interest. This twentieth century *Apologia* by the former Episcopal rector will be read with pleasure even by those who most disagree with the author. His sincerity cannot be called in question, however abominable his logic may appear at times to the critical reader. That a former Protestant now finds himself capable of accepting without a quiver the entire "Roman" argument, including papal infallibility (here differing from Newman), may appear strange and uncanny to a non-Catholic. The author insists that that is just the thing that has preserved his moral integrity.

The book is full of special pleading

thinly disguised. Roman Catholic historical (or unhistorical) judgments are invariably accepted at their face value. Thus we read that "Babylon" in 1 Peter must refer to Rome (p. 158). The papacy, it is stated, is incontrovertibly established upon a *de jure divino* foundation (20). We are told that the heart of religion, its very essence indeed, lies in the Mass; that world-wide Catholicism alone has "green and peaceful pastures" (48). It is perfectly patent that she alone has always been "apostolic, sacramental, reasonable, adaptable, evangelical, and mystical" (56). Catholicism, unlike the Protestant churches, does not advertise because she does not need to (6). Here the reader immediately thinks of the magnificent Eucharistic Congresses, parades of barbaric splendor (118), and the use of gorgeous pageantry, most extraordinary methods for selling one's wares to the public.

In addition to the foregoing strictures the historical student must demur when the author claims that the early exercise of papal power by divine authority was not contested by the "rest of the church" (134). In like measure must he protest against the claim that Rome was the original source of all fundamental laws and institutions of the church universal as well as of the fixing of the New Testament canon (181). Does Catholicism *with the Pope* alone keep Christianity alive (78)? It takes a vast amount of credulity to believe that the Holy Spirit guided the Catholic Church in "eliminating" many democratic elements" which were present in the early church (104). The same divine guidance presumably withheld the cup from the laity for "centuries before the abolition of the common drinking cup on hygienic grounds" (127). In these and other disputed questions the author is invariably guided by the old Jesuit theory of probabilism—the probability of a thing being true makes it true—provided it bears the stamp of Rome.

The perusal of the book may hasten the decision of an inconsiderable number of individuals who are Romeward bound. It may also create new doubts as to the status and *raison d'être* of the Anglo-Catholic movement. That it will con-

vince outsiders of the cogency of the Roman Catholic argument cannot be maintained. It does illustrate in unmistakable language that submission to Rome constitutes the *sine qua non* of Catholic orthodoxy, a submission that entails in the last analysis the crucifixion of the conscience of the individual.

If one were to read *While Peter Sleeps* (by Barrett) and *Why Rome?* in one evening the effect upon one's peace of mind might be disastrous. Both cannot be true. The truth, obviously, lies somewhere in between.

A. W. NAGLER.

Personality and Science. By LYNN HAROLD HOUGH. New York: Harper & Brothers, \$2.

To the author the producer is greater than his product, which means that personality is the ultimate reality, and that it is revealed by its work and the margin of possibility beyond it.

The lectures attempt to answer our tantalizing enigmas. Doctor Hough is in accord with the scientific spirit and method in using the materials of experience to illustrate the central worth of personality. He covers a large field and shows a familiar acquaintance with the contributions of physical and biological science and the philosophical and psychological interpretations which discount or confirm the veracity and sanctity of personality. The assurance with which he handles his materials is explained by his lucid vision of the personality of Jesus.

The author's conclusions may be summarized as follows: A reasonable and creative intelligence is a fundamental fact in the history of science. Man's mastery of the forces of Nature to further his own purposes is a testimony to the age-long achievement of personality. Freedom and responsibility are indispensable for individual integration, which is the task of personal morality, and for social integration, which is the task of corporate morality. The creative passion and control of the artist are practicable where there is a union of the liberty of freedom and the discipline of law. The acceptance of free

action and spiritual control is indispensable for a faith in a God of righteousness, which is clearly authenticated in the creative moral and spiritual experience of the race. The book is a reasoned appeal which is enriched with quotations from many sources to illuminate the main argument that personality is supreme.

OSCAR L. JOSEPH.

Solving Life's Everyday Problems. By JAMES GORDON GILKEY. Pp. 233. New York: The Macmillan Company. \$1.75.

EMINENCE is reserved for a few choice spirits. The vast majority must be content with an ordinary career. But is such contentment possible? Is there a satisfactory solution to the problems raised by the necessity of filling second place? Confronted by this question in a day of growing individualism, the seriously minded person must make one of three choices: he may become a fatalist; he may become a radical; or he may find a way to achieve an inner sense of satisfaction in spite of outward circumstances. This, by common consent, becomes an objective worth striving for.

This book is invigorating. It makes life worth while to many discouraged and disillusioned toilers whose youthful ambitions have tarnished and faded because greatness did not attach itself to their names. Inasmuch as that touches most of us, we recommend this book for the encouragement that it brings.

JOSEPH M. BLESSING.

Denville, New Jersey.

Contemporary American Philosophy. Personal Statements. Edited by GEORGE P. ADAMS and WILLIAM PEPPERELL MONTAGUE. New York: The Macmillan Company. Two volumes. \$12.

THESE two volumes have the same plan and purpose as the two volumes on *Contemporary British Philosophy*. They contain what amounts to the personal confessions of thirty-four contributors. Among those making contributions are President Eliot, Edward Caird, James Seth, J. H. Palmer, William James, Josiah Royce, Thomas Davidson, F. H. Bradley, George

Santayana, James Martineau, Alfred N. Whitehead, John Dewey, and George Simmel. One impression made by these personal statements is that the older men are less voluble and egotistic and also less dogmatic than the younger men. There is no unity in their declarations, but since philosophy is an individual perception these diversified reports of representative philosophers, so adjudged by a group of their peers, give a cross-section of American life.

Here is an array of belief or non-belief, or what some would call misbelief. The list includes animistic materialism, naturalism, empiricism, stoicism, pragmatism, humanism, instrumentalism, mysticism, æstheticism, personalism, idealism, and realism, which last seems to be predominant. The negations of some are as emphatic as the affirmations of others. Pessimism brushes shoulders with optimism and meliorism tries to reconcile them, while liberalism announces its credo with over-confidence. But more important than the differences of viewpoint is the insistent quest for certainty in all of the contributions.

OSCAR L. JOSEPH.

D. L. Moody. By WILLIAM R. MOODY.
New York: The Macmillan Company,
1930. Pp. 556. Price, \$3.50.

No reading is more fruitful than biography, and when the subject of the biography is a man of the caliber of Dwight Lyman Moody there is the more likelihood that the reader will be profited. Moody has been written about at great length—probably few men of his class more so in our own time. The present volume, however, may well be regarded as definitive, and it is difficult to believe that anything of importance has been omitted. The author, Dr. W. R. Moody, is the well-known son of the great evangelist, who was for years his father's confidant and more recently has supervised the monumental work at Northfield. It must be difficult for any son to write with restraint of his father, especially when that father was such a one as Moody, but nowhere in this volume do we find any violation of the canons of

good taste, any mere emotional extravagance, or any statement about Moody's amazing success as an evangelist, and—within his limitations—an educator, for which there is not ample warrant in the facts adduced. Some may think that the biography is unnecessarily diffuse, and that it could have been shortened with no real loss. Others, however, will be grateful for so complete a record not only of a great life, but also of a great religious movement, one which touched profoundly two continents, and through that the entire Christian world. The facts of Moody's early life are told fully and frankly. There is nothing particularly striking about them until we reach those days in Chicago when as a young business man he began that aggressive Christian activity which was henceforth to characterize him until his death at Northfield in December of 1899.

Writing about Moody in the *New York Times*, P. W. Wilson, the well-known journalist, said, "Fifty years ago he gripped decadence by the throat and, for the time being at any rate, strangled it." The story of that moral victory is told here in detail, and no one can read it and not ask whether the time is not ripe for another such victory. Not for another Moody, since changing times call for changing methods, and it is a question whether Moody could do to-day what he did fifty years ago. But the Moody spirit, the Moody earnestness, the Moody convictions—these cannot be withered by age, neither can they be made stale by custom.

Himself uneducated, he believed in education, as witness Mount Hermon and Northfield. He knew the difference between doctrines and religious experience, and never let the first stand in the way of the second. For years in the limelight, no breath of scandal ever touched him. Faced with opportunities for acquiring great wealth, he directed all the financial results of his work to philanthropic, evangelistic, and educational ends. The friend of the poor, he yet named among his acquaintances some of the greatest minds of the United States and Great Britain. In no sense a brilliant man, men who were brilliant flocked to

listen to him along with the most illiterate, and in his crown will shine for ever those two stars of the first magnitude, Henry Drummond and Wilfred Grenfell.

Drummond wrote to his father, "I got a treat last night. Moody sat up alone with me till near one o'clock telling me the story of his life. He told me the whole thing. A reporter might have made his fortune out of it." Well, here is the story, only with more in it than Drummond heard that memorable night; and though no reporter or anybody else made his fortune out of it, it may well be that some discouraged minister of the gospel, reading the story for himself, will find in it a new incentive for his task of proclaiming "the unsearchable riches of Christ."

EDWIN LEWIS.

Drew Theological Seminary.

The Problem of God. By EDGAR S. BRIGHTMAN. New York: The Abingdon Press. \$2.

PROFESSOR BRIGHTMAN has added to his laurels by writing a book which is characterized throughout by an intellectual honesty that is refreshing in the field of theology. Here is the problem as he sees it, and here is his way out. His solution may not appeal to you, but his spirit and candor cannot fail to captivate you. You will give your mind a treat if you read this volume.

He gives the first part of the book over to a discussion of the background of contemporary thought against which we have to project an adequate concept of God. The opening chapter is a discriminating summary of current doubt, and a defense of the right to be skeptical. The second chapter is an illuminating survey of proposed substitutes for God, and it carries a clear demonstration that, however men may turn away from conventional theology, they must set their major premises somewhere. In these two chapters Professor Brightman displays a keen ability to put his finger on the "nerve" of a school of thought, and to phrase it incisively.

The next two chapters constitute one of the finest pieces of religious writing that

I have had the good fortune to see in recent months. They set up an Hegelian paradox of thesis and antithesis, as a setting for the synthesis which the professor afterward is to produce. The thesis is that the new insights of science, religion, and philosophy have tended to expand the idea of God. Science has compelled us to think of him not as a spasmodic wonder-worker, but as a power working always and everywhere through universal law. Religion has passed from the thought of him as a provincial deity to the conception of him as the omnipresent and universal God of all men everywhere. Philosophy has expanded the thought of him from that of an anthropomorphic deity to that of the all-inclusive personality in whom all values reside, and from whom they derive their reality. The culmination of this tendency to expand God has been a definite trend toward pantheism.

At the same time, however, as there has been this process of expansion, there has also been a definite contraction of the idea of God. This contraction is Brightman's antithesis. When God works through universal law, his miracle-working power is lessened. The perfect unity of God removes him from relation with the actual conflicts of life, that are so real in our experiences. If God is all-inclusive, then his goodness is limited. When we expand God to the measure of omnipotence, we contract his benevolence. As we think of him in terms of eternity, he loses contact with the experiences of time. Expansion of his knowledge and power contracts human freedom, and therefore the attainment of a divine purpose. Expansion of God above reason contracts the possibility of a reasonable basis of belief in his existence.

Balancing this thesis and antithesis against each other, Professor Brightman evolves his synthesis, which is, that God is definitely limited, not merely by wills outside his own, but by limitations within his own nature. His own definition in concise form is this: "God is a Person supremely conscious, supremely valuable, and supremely creative, yet limited both by the free choices of other persons, and by restrictions within his own nature."

The interesting phrase in this definition is the last, "restrictions within his own nature." What are these restrictions? He answers: "There is in God's very nature something which makes the effort and pain of life necessary. There is within him, in addition to his reason and his active creative will, a passive element which enters into every one of his conscious states, as sensation, instinct, and impulse enter into ours, and constitutes a problem for him. This element we call the Given. The evils of life, and the delays in the attainment of value, in so far as they come from God and not from human freedom, are thus due to his nature, yet not wholly to his deliberate choice. His will and reason acting on the Given produce the world and achieve value in it."

Although Professor Brightman disclaims any dualism of stuff or ultimate principle in the universe, he admits a dualism of process within the Supreme person. However you may dub the dualism, it is dualism just the same. This seems to me to be the fallacy of Brightman's position. Lucifer, thrown out of heaven, has taken refuge in the nature of God. The Given looks extraordinarily like the Devil to me. Dualism has just shifted its battleground. Instead of being out in the area of activity, it is within the very nature of God himself. What becomes of our whole concept of personality when so sharp a distinction as this is drawn between the Divine will and the Divine nature?

Professor Brightman has given us a unique and stimulating volume which illuminates a modern mood, but his solution of the problem he states so well does not carry conviction. His Given clutters up the universe with an irrational essence that complicates thought rather than clearing it up. It is true that in actual practice we have a limited God, but his limitations are the direct result of his own volitional activity. My own feeling is that the solution of the problem of God's limitation lies in the recognition of the fact that his limitations are the result of his self-expression, rather than his self-expression being the consequence of his struggle against his limitations.

FRANK KINGDON.

George Whitefield, The Awakener. By ALBERT J. BELDEN, B.D. Pp. 302. Cokesbury Press, 1930. \$3.

THE foreword is written by the Rt. Hon. J. Ramsay MacDonald. The British Prime Minister ranks Whitefield, "The greatest evangelist of the English-speaking race."

He withstood as a lad the destructive forces of a tapster and responded to the constructive elements of the gospel. His conversion was attended with all the agony of the flesh and spirit crowned with the triumph of the divine assurance. His entrance into the fullness thereof antedated that of the Wesleys.

His hunger for education numbers him with those who go to college. His Pembroke life at Oxford introduces him to the Holy Club. His gifts of utterance and experience both mark him for the ministry. The Countess of Huntingdon, Lord Bolingbroke, David Hume, Benjamin Franklin, and all conditions of men were swayed by him whom Lloyd George pronounces, "the greatest popular orator of the Anglo-Saxon race." What Prof. F. H. Giddings calls Christ's most original contribution, "Ye must be born again," was Whitefield's constant theme. His 18,000 sermons totalled an effect unparalleled in magnitude in modern preaching. In this vein Mr. Belden does justice to Whitefield the preacher whom he characterizes as mobility and Wesley as stability in the eighteenth century revival.

John Wesley writes Whitefield from Georgia of dire needs in the colonies. The appeal reaches him at the height of his pulpit fame. "My heart leaps within me and echoes the call," replies Whitefield. He embarks on what proves the first of his thirteen Atlantic crossings. He reconditions vessels on which he sails into a floating church and embraces captain, crew, and passengers in his congregation.

Mr. Belden narrates how the ministry, on both sides of the ocean was quickened, its ranks recruited, churches multiplied, and multitudes brought from darkness to light. He points to him as a pioneer in modern philanthropy.

The author shows more fully than other biographers Whitefield's contribution to education. Passionate energy went out

from him for orphans—of which he was one—both at Kingswood, England, and at Bethesda, Georgia. He was a zealous patron of higher education. Through him the Earl of Dartmouth made a contribution so generous that the new college at Hanover, N. H., was given his name. He was primal in the location of Princeton on its present site and received from it the honorary degree of A.M. In the trail of his evangelistic activities came Rutgers and Brown Universities. Through the Charity School of 1740 his inspiration, and not Benjamin Franklin's, made him the founder of The University of Pennsylvania.

Mr. Belden does not omit Whitefield's pro-slavery vagaries and wonders, had he acutely felt the "sum of all villainies" as Wesley did, might not our Civil War have been averted.

At every turn Mr. Belden shows his subject an Awakener. Would he stir the twentieth century as he did the eighteenth? The partial loss of the fulcrum of external authority is mentioned and the vital subject is discussed in three chapters, psychologically, theologically, and sociologically.

This book is a welcome contribution to a monumental prophet who has been too infrequently and scantily dwelt upon in biographical literature. Lessons from his life found in its pages are most valuable for the present age.

WILLIAM J. THOMPSON.

The Issues of Life. By HENRY NELSON WIEMAN. New York: The Abingdon Press. \$2.

A NEW book by Professor Wieman is eagerly anticipated by an increasing group of thoughtful preachers. The contents of this volume constitute the Mendenhall Lectures delivered at DePauw University and include a part of the Taylor lectures delivered at Yale. The volume is timely, coming at an hour when it seems as though the flame in flaming youth is beginning to smolder a little, and many of our young people, somewhat disillusioned, are beginning to face seriously some of the sterner problems of life. The younger generation is not interested in the dogma of the virgin birth or the inerrancy of the

Scripture, but is increasingly interested in the meaning and problems of life. Has life a meaning? Has religion any values that are permanent in an age of shifting values? These are questions that serious-minded youth is asking to-day. To meet this changing mood in modern youth requires breadth of mind, clearness of insight, and infinite patience and sympathy with eager and impatient young minds. The author of this book is well qualified for his task and presents a very much worthwhile volume which ought to be in the hands of intelligent young people as well as in the hands of every wide-awake preacher who is called to deal with the problems of youth to-day. The book deals with what the writer speaks of as the most important of all the issues of life, namely, "What is that order of existence and possibility, upon which we must depend and to which we must conform, to bring human life to its fulfillment and to promote the greatest possible values."

Doctor Wieman maintains in his chapter on *Growing Up* that neither the individual nor society has arrived at maturity. This problem of growing up is not merely a problem for the individual; it is the acute problem of our age. To arrive at maturity in the conduct of life, we need to do three things: First—Pass the urge of life to the art of life. This is an imperative. Second—Seek not the fulfillment of present desire but the transformation of desire which will yield most abundant fulfillment. Third—Live not for the lure of established ideals but for the lure of unexplored possibilities. Our complex civilization makes the art of living more difficult but not less worthwhile. The chapter on "Living Together" is refreshing and vital at a time when Judge Lindsey, Havelock Ellis, and Sidney Webb are less appealing as prophets of a new basis for family relationships. There must be of necessity something more than sex as a family tie, and the recovery of the home life must come through the rediscovery of intrinsic values in friendships. This discussion alone is worth the price of the book. The limits of this review will not permit me to more than hint at the practical wisdom displayed in such chapters as "Goods of the Good Life," "Life

and the Scientific Method," "Personality," and "The Last Devotion." They will have to be read to be appreciated.

This book is of increasing value at this time when religion is in danger of spending itself in a philosophy of humanism that lacks the sustaining power of a great spiritual dynamic. Doctor Wieman says: "There is a growing interest at the present time in developing a religion without God. We believe this is chiefly due to confusion and misunderstanding in respect to the idea of God, and if this concept can be adequately clarified, the issue may settle itself." God may be the "personality-producing process of the Universe," but it is "this mystical devotion to the order of God when still unknown, as in great part it always is unknown," which "engenders a striving that nothing can daunt." The reader of this volume might be better pleased if the first chapter had moved a little more smoothly. Repetitions mar the movement of the chapter without adding any value. It seems as though all the matter in this chapter might have been presented in a briefer and somewhat less complicated form, but this does not detract from the real value of the book, and we most heartily wish for it a wide reading. One cannot but feel as one reads the book a sense of relief that our religious teachers are increasingly insisting that the way to life is not by harking back to old beliefs and ancient traditions but by leaping forward into new adventures of living.

FREDERICK SPENCE.

After Pentecost, What? Edited by WILLIAM P. KING. Pp. 180. Nashville, Tenn. The Cokesbury Press. \$1.50.

EIGHT leaders of the church combine their powers to produce a book on the abiding values of Pentecost, touching the various aspects of religious and social life that the experience of Pentecost may reach and sublimates. The book, according to the editor, Dr. William P. King, "is in harmony with the title of Doctor Versteeg's excellent book on *Perpetuating Pentecost*."

It is difficult to select the better and the worse within the book. Each writer has

his own approach, and deals with an entirely different aspect of the total experience, so that there can be little, if any, distinction of comparative quality between them. The articles are contributed by O. E. Goddard, G. Ray Jordan, W. T. Watkins, Elmer T. Clark, J. Earl Crawford, Halford E. Luccock, Samuel McCrea Cavert, and R. A. Doan.

The book has the distinction of being intensely practicable. It is purely pragmatic in its approach and its appeal and intensely stimulating to the reader. As one reads these successive chapters, the consciousness of the reality of a perpetual Pentecost grows on him, so that before the book is finished he knows that this transforming experience can, and must, and will return; and that it will again vitalize a church.

JOSEPH M. BLESSING.

Sin and the New Psychology. By CLIFFORD E. BARBOUR, Ph.D. (Edin.). The Abingdon Press, 1930. \$2.

THIS is a book which meets a need. It is a good book for ministers who are afraid of psychology, and it is a good book for psychologists who are afraid of religion. Written in plain English, by one who, as Prof. H. R. Mackintosh says in the Foreword, "wastes no words and has a way of keeping to the point" (rare gift!), this volume serves as an admirable bridge over which the reader may pass back and forth between two fields of knowledge which are too often misinterpreted to each other. The writer is fortunate in being thoroughly at home in both fields. To his knowledge he adds the happy faculty of being able to describe both religion and psychology in terms which can be easily understood by laymen unfamiliar with the technical vocabulary of either study.

It is generally recognized that religion faces its crucial problem to-day in the realm of psychology. There was a time when the discoveries of geology seemed to threaten the foundations of faith, but consecrated scholarship has made it plain that "The Age of Rocks" and "The Rock of Ages" are explanatory of each other, not contradictory. Then came the discoveries of biology, and again, after a

period of bewilderment and hysteria, it was made plain that the evolutionary principle made for the enlargement of religious faith, not its annihilation. To-day it is in the realm of psychology that the most serious problems for religion are being raised. For when you begin to analyze consciousness (or to question its reality), when you put the will under the microscope (or report that your experiment reveals no such thing), when you explore the inner secrets of conscience (or throw conscience out of doors as an undesirable citizen), then you are touching religion at the most vital point. Religion is inextricably interwoven with the mental life. The reality of God may be quite independent of our knowledge of him. But our knowledge of him is inevitably a mental process. It is common knowledge that psychology has produced certain data which have led some people to assume that religion represents a defective or an abnormal mental process. Many people who have not the technical knowledge to answer their own questions have a vague feeling that somehow psychology is to do what geology and biology did not do and undermine the bases of faith. It is high time that competent scholarship answered their questions for them. We may well be grateful to Doctor Barbour for addressing himself to this important task and for discharging it so satisfactorily.

Doctor Barbour has wisely limited his field of investigation in this book, and he keeps within his limits. The reader who looks for a discussion of the general subject of "Religion and Psychology" will be disappointed. The author makes no such sweeping claim. His title is *Sin and the New Psychology*, and it is the relation between the new psychology and the moral life to which he gives his attention. The book gains point from the fact that it is a thorough study of a specific problem rather than a wide survey of things in general. Whether the author was so wise in confining himself exclusively to psychoanalysis as "The new psychology" is perhaps open to question. He brushes aside behaviorism in two paragraphs, disposes of the psychiatrists in one, and has for the Gestalt psychology never a word. That leaves him free to attack his problem with

a concentrated mind (he has made it clear that he believes in mind as a free, directing agent!), but "Sin and Psychoanalysis" might have been a more accurate title.

On that problem he is illuminating and helpful in the extreme. No doubt the proponents of the various schools of psychoanalysis will be as surprised as many others to learn that their fundamental principles are in accord with the teachings of Christianity. That is Doctor Barbour's thesis. "There is no real conflict between the new psychology and Christianity. Psychoanalysis has merely added the weight of its evidence to the eternal truths originally revealed in the life and teachings of Jesus." In this reviewer's judgment, Doctor Barbour makes his case. Without yielding to the temptation to juggle with terms or to discover similarities in opposites, Doctor Barbour has with painstaking and detailed examination of the theories of the psychoanalysts shown that they re-enforce what Christianity teaches concerning the nature of sin, the necessity of confession and forgiveness, and the possibility of moral power progressively realized. For the steps by which he reaches that conclusion, let the reader turn to the book itself.

One cannot forbear, however, pointing out some of the lines along which Doctor Barbour gives help to the perplexed. For one thing he effectively deals with some of the bogies which have been making trouble for religion; the idea that the individual has no personal responsibility for his conduct; the idea that method is everything and goals of no consequence; the idea that self-control is psychologically unhealthy; the idea that conviction of sin is a sure road to a morbid mind; the idea that license leads to emotional well-being; the idea that a man needs no higher ideal than his own sense of right or his own desire. Never taught by those in whose names they have been invoked, these ideas have got abroad as "the teachings of modern psychology," and are used as bludgeons against the Christian ethic by many who have no first-hand knowledge of either religion or psychology. Doctor Barbour takes the words which have become so familiar on the lips of the un-

learned—"repression," "complex," "sense of guilt," "psychic energy," "the unconscious"—and shows that in their real meaning there is no basis for the remark of the blithe young lady who casually remarked at a luncheon table, "You know, Freud has done away with morals." Moreover, and even more helpful, Doctor Barbour educes from the teachings of his psychological masters a clear-cut statement of the very human needs for which it is the function of religion, and religion alone, to provide adequate satisfaction; the need for an objective ideal, incarnate in a Person capable of winning loyalty and adoration; the need for confession to One against whom sin has been committed; the need for forgiveness; and the need for a new motive great enough to sublimate unworthy impulses and direct their energies toward the best. What are these needs but, as Doctor Barbour says, the need for God as he is revealed in Jesus Christ?

Some day a writer who combines Doctor Barbour's scholarship and his religious insight will give us the adequate book covering the whole relationship of psychology and religion. Let us hope that Doctor Barbour himself will write that book also.

MORGAN PHELPS NOYES.

Two Years of Sunday Nights. By ROY L. SMITH. Pp. 280. The Abingdon Press, 1930. Price \$2.00.

SUNDAY evening belongs to the church, and there is no reason why we should accept the meager attendance of a handful of "old faithfuls" as a sign that this service should be discontinued. There are numbers of people in every community whom the church never touches, and will never touch as long as clergymen take the defeatist attitude toward the Sunday evening service. The morning worship period, with its distinctive message, endeavors to meet the needs of professing Christians. But is this all that the church should do? Is this the only group who should be kept in mind as we attempt to minister to the community? How about the large number who are never attracted to a service of this kind?

Surely the evening hour is the strategic time for the church to draw to herself her share of the non-church-going group, present the claims of Christ, and challenge them to Christian living.

How is it to be done? Dr. Roy L. Smith brings to us in this book his own successful answer. He invades the world of dramatic art, causing it to reveal its power and beauty in the expression of spiritual truth. The spirituals of the Negro, born in sorrow and despair, are used to lead the white man to God; in a splendid series youth brings its problems; all this and much more our friend in Minneapolis capitalizes for God. No, it is not a mere "show" to attract and amuse. Rather, the tools once used by the church in the old mysteries and later borrowed by the world are used once more in the house of God to beautify worship and to make more real the message of the Christ. One chapter will serve as a sample of the whole. The parables of Jesus are treated under the suggestive heading, "The Word Became Flesh." A huge book representative of the Bible is built. During the reading of the Scripture or the singing of a specially selected sacred song, the lid of the "book" is opened, and there, as if the living picture had stepped through the pages of the Gospels, is the tableau of the story Jesus told so long ago. Music, lights, costumes combine to make the interpretation effective. And never is the sermon omitted.

The faint-hearted, the lazy, the selfish, and those who believe that the old way is the only way to conduct an evening service should leave this book alone; it will disturb them. But those who are willing to be all things to all men that they may win some will find here a wealth of suggestion leading the way to the solution of their own problems.

NORMAN A. HALL.

The Coming Religion. By NATHANIEL SCHMIDT. Pp. 262. New York: The Macmillan Company. \$2.25.

"We are standing in the midst of a stream," Doctor Schmidt observes. "Whence does it come?" he asks. And "whither is the river flowing?" The book

that follows these sentences is an attempt to answer the questions that they raise.

One does well to trace a stream to its sources, especially a stream of thought. This is just what Doctor Schmidt, who, at the age of sixty-eight, continues as Professor of Semitic Languages and Literatures and Oriental History in Cornell University, seeks to do. With rare skill he draws a picture of the development of religion from its earliest to its latest forms, and then presumes to picture its future in the world, saying that "if it (religion) is conceived of as something apart from man's natural development, unrelated to the rest of his experience, of other than human origin, it is likely to be involved in the fate that inevitably overtakes a no longer tenable view of the world. If it is to be regarded as identical with any of the organized forms it has assumed, the transiency of such historical manifestations inspires no confidence."

This process of elimination in religion seems to be endless. In an admirable chapter on "The Fall of Pan," he shows how, without exception, the gods have given way to other thoughts—even the Christian God, who he feels has been supplanted by newer and better views.

Taking this as a thesis, he goes on to show how, through science and art, religion will in the future identify itself entirely with man, and become the embodiment of his quest for the highest form of society. The coming religion, he says, will be scientific, æsthetic, and ethical. It will "seek to express itself in a new type of fellowship." "It will make its appeal to the mental faculties in man, touching the springs of action, operating from within, and transforming individual and social life." It will be a new type of fellowship in which all the aspects of life will be sublimated by a high sense of service. But God, as a personal being, will have no part in it.

Though the entire discussion is highly speculative, one quickly recognizes the soundness of much that Doctor Schmidt writes. However, it must not be forgotten that this is a many-sided question, and that he presents only one angle of it. The book must be judged on its own merits, as a fair and forceful presentation

of the views that the author himself represents.

It is in his view of the future of religion that the weakness of Professor Schmidt's book lies. He has stood, as he said, in the midst of the stream, and by looking back toward its sources, has attempted to plot, not only the channel through which it has flowed, but also map the future course of the stream beyond the point at which he stands. He has shown only one part, and mistaken it for the entire picture. Because religious history has been a long story, of the clarifying of religious conceptions, and because this process has at times been accompanied by a relegation of the gods to the books of fables, it does not follow that all conceptions of Deity will go out of human experience by the same door. Conceptions of God have been modified by time and revelation; but the trend, among those who have claimed religious experience, has been steadily toward a higher personalization of Deity rather than away from it. We feel that this conception reached its highest expression in the teaching of Jesus, which points toward a God who is a Father to mankind. We are confident that man will never discard that view.

This tendency toward a higher personalization of God, and the proven ability of religion to adapt itself to every era, and to survive it, as well as the fact that, though there are evidences of extensive modifications of the forms of religious expression, its fundamental conceptions are being strengthened rather than renounced, would indicate that somewhere in his calculations, the author of this book has made a tremendous mistake.

JOSEPH MARX BLESSING.

RELIGIOUS PLAYS AND PAGEANTS

MORE and more the religious drama is being effectively used as a part of the Sabbath service of worship. This is true not only of the late afternoon and early evening vespers, but of the regular evening service in the sanctuary. To meet the increasing demand for suitable dramatic material The Abingdon Press is

publishing especially prepared plays, all reverent and beautiful, and each with its distinctive appeal.

In *Nason the Blind Disciple*, *Four Peace Plays*, and *Seven Dramatic Services of Worship*, a fitting worship program is combined with each brief play. In each of the peace plays some phase of world peace is emphasized, while through the dramatic services runs the thought of "God speaking to us"—through Opportunity, Mothers, Fathers, the Arts, Service, Brotherhood, and the Bible.

Friends of Jesus is a series of six New Testament dramatizations, simple in form and engagingly written. *Our Christ Liveth* and *The Half of My Goods* are Easter plays, very different, and both very beautiful. *The Open Door* and *The Dawning of the Morning* are new and unusual missionary plays, the scenes laid respectively in Malay and Sumatra; while *The Story of Old Bethlehem* (a Christmas play, of course) is an exquisite dramatization of *Zerah*, that beautiful little book which has made thousands of friends. All of these plays are deeply devotional in spirit, having been written with the central purpose of bringing people into closer touch with the Christ.

Along the Years is a brilliant and colorful pageant of Methodism, written by an acknowledged expert in pageantry, and prepared specifically in view of the approaching sesqui-centennial of Methodism. Each episode (England—1745; Baltimore—1808; New York—1932) may be used with fine effect as a separate production, but it is hoped that the pageant in its entirety will be produced many times throughout Methodism, preceding, during and following the sesqui-centennial year. With its stately prologue and interludes and its majestic finale the pageant is beautiful, illuminating, and inspiring.

Nason, the Blind Disciple, Lydia M. Glover (Lydia Glover Deseo). 25 cents.

Four Peace Plays, compiled by Lydia Glover Deseo. 35 cents.

Seven Dramatic Services of Worship, prepared by the Division of Plays and

Pageants of the Methodist Episcopal Church. 35 cents.

Friends of Jesus, Lydia Glover Deseo, 75 cents.

Our Christ Liveth, Sara Kingsbury. 25 cents.

The Half of My Goods, Ralph P. Clagget. 30 cents.

The Open Door and *The Dawning of the Morning*, Eleanora Rohde. 25 cents.

The Story of Old Bethlehem, Nell K. Brown. 25 cents.

Along the Years, Helen L. Willcox. 50 cents.

RUTH CHAMBERLAIN.

Christ in the Gospels. The Yale Lectures 1929-1930. By BURTON SCOTT EASTON. Pp. x + 210. New York and London: Charles Scribner's Sons. \$1.75.

PROFESSOR EASTON of the General Theological Seminary of New York City has laid New Testament students under a heavy obligation by the splendid books that have issued from his study during the past few years. *The Gospel Before the Gospels* presented in English a much needed description of the "Form-Geschichte" or "Form-Criticism" method of studying the sources back of the Gospels, which has had considerable vogue on the continent. The present work marks a step forward in the same field. Four of the eight chapters deal with critical matters of great importance for an understanding of the life and teachings of Jesus. In them he reaches these significant conclusions:

1. The "two-document" hypothesis remains the solid basis for any solution of "The Synoptic Problem." Whatever else may appear, there is little likelihood that Mark and The Sayings shall be superseded as the essential documents back of Matthew and Luke. Streeter seems to have made a case for another source peculiar to Luke, but his "M" back of Matthew does not commend itself as necessary.

2. "Form-Criticism" reveals oral sources behind all our Gospel documents. These existed as "sayings-groups, parables, dialogues, miracles, and passion narratives," used by early Christian teachers and preachers.

3. "The student of Jesus' acts can put very little dependence on the statements of the Fourth Gospel" (66), which fails us also in reference to his teachings.

4. Mandæanism, as interpreted by R. Reitzenstein, seems to promise considerable value for the understanding of John the Baptist, his influence upon Jesus, and indirectly his contribution to Christianity.

5. The Old Russian version of Josephus probably reveals the authentic attitude of the Jewish historian toward Christianity, contemptuous rather than appreciative.

6. As against the position of "most Jews of to-day" and opposed to the position taken by G. F. Moore in *Judaism*, Talmudic Judaism is of little worth for reconstructing the Jewish world in which Jesus lived. First-century Pharisaism likely was quite apocalyptic in character. The Gospels themselves may well be taken at their face value at this point.

In all of these matters Doctor Easton recognizes that he moves in controversial fields. Whether one agrees with his conclusions is a lesser matter. He presents his arguments and criticisms in a forthright manner, worthy of consideration.

Doctor Easton is less happy in his effort to construct the account of the life and teaching of Jesus, as well as in his interpretation of the "Christ in the Gospels." After warning against modern psychologizing he still makes free to declare in a statement which has not a little value in leading up to important conclusions, "Teaching like Jesus' does not come full-blown as the result of a sudden religious experience, no matter how divine, but is the fruit of years of meditation" (p. 177). On the same page he offers no historical evidence and yet gives a clear and definite picture of what happened during the "silent years." "From childhood he had heard God's Law expounded, from the school-teachers, from the synagogue preachers, from the elders of Nazareth as the official interpreters, and—doubtless most authentic of all—from the visiting scribes. And with all this exposition he was discontented, and at not a little of it he was indignant; Jesus knew God's will was different."

I have the impression throughout the last chapter, which is intended as the cli-

max of the whole, that the author has thrown aside completely the critical findings of his earlier chapters and becomes the artist-portrayer of the evangelical theology of his fathers. Here Jesus appears as the Messiah, divine from birth, commissioned to the definite messianic task at baptism, a teacher of supernatural authority, frankly presenting himself as King and the celestial Son of Man, throwing down the gauntlet finally to the Jewish nation in a spectacular declaration of himself at the center of their national life. "Jesus deliberately made his entry into Jerusalem as provocative as was humanly possible. . . . The triumphal entry was staged so as to call everyone's attention to his arrival" (p. 193).

The book concludes the account of the resurrection appearances with a ringing religious note of faith. "These are not rhetorical statements; they are the critically tested facts of history. And to them the historian need here add but one further fact: those who throughout the centuries have shared the faith of the disciples have found themselves in contact with the same source of power and life."

JAMES T. CARLYON.

Bible Stories and How to Tell Them. By WILLIAM J. MAY. Cokesbury Press. \$1.50.

VERY fittingly the author suggests that stories capture the attention if they are interesting. And from the beginning he evidences his ability in that regard. The love of the story is as old as man. It has a technique of its own which any one can master with sufficient interest and practice. At the heart of it all is a lively imagination. With that a picture must be developed with background, foreground, and atmosphere.

The story teller must see for himself the man about whom the tale is gathered. It also helps to give him a name. And always he must be placed in a proper environment. Into the account there must be woven action and sound, especially for the little people. Words can be put into the mouths of all Bible characters. The author excepts Jesus, however, from this list. We share his feeling

that the Man of Galilee need not be placed in the light of John Oxenham's "Hidden Years," but we feel there are many situations in which he can be made to speak with increased vividness and fuller effectiveness.

A valuable chapter is devoted to the question, "Is the Bible true?" The conclusion is "that we must apply to truth in the Bible the same test which we apply to truth in other spheres"; the meaning and the message of the stories are true. Nine other helpful chapters offer rich descriptive material of the geographical and historical background for all Bible stories. Then, skillfully putting his methods into operation, the author makes Abram step out of the misty past into the full light of day and we walk by his side in those hours of inward struggle in Ur; and we fellowship anew with men and women of the Old Testament and the New as they live again before our very eyes.

E. A. POLLARD JONES.

Religion in Life Adjustments. By SAMUEL NOWELL STEVENS. The Abingdon Press. Pp. 147. \$1.50.

THE author of this book belongs to a small but perceptibly growing company of psychologists who at present are giving psychology a much-needed philosophical turn. Lately we have had sufficient books on psychology in the raw, to say nothing of "applications," to do us for some time to come. It is refreshing, therefore, to read a book which gives psychology the setting and perspective of philosophy. In this well-written monograph Professor Stevens, who occupies the chair of psychology in Northwestern University, deals with religion from the point of view of the purpose it serves in helping human lives to cope effectively and courageously with those crises that inevitably arise in their experience. He starts out by affirming his own personal conviction that religion, despite a current pessimism about it, is not writhing on its deathbed, but is merely undergoing one of those periodic adjustments which have always proved how much alive it really is. What Professor Stevens regards as even more important, however, is the fact that reli-

gion, especially the religion which is centered in Jesus, can equip and empower personality to come through the severest tests of its experience as nothing else can help it to do. He discards the older theory that religion springs from a special instinct in man's nature, believing instead that it is the resultant in man when his nature and the nature of the universe around him interact upon one another. Religion's chief value is that it "integrates" personality and makes it both secure and aggressive in adjusting itself to experience. Quite frankly, and we believe wisely, Professor Stevens admits whatever truth there may be in the contention of those critics who say that religion is a mechanism of escape from the harsh realities of life. But he points out what they perversely ignore, namely, that religion is a source of power through which we are enabled to come back at these realities with a thrust of confidence and a feel of mastery. In a lucid chapter, filled with case illustrations, the author has succeeded in doing what so few psychologists ever accomplish—he has put "integrated personality" into terms practical and understandable enough for the average one of us to comprehend. He shows particularly the part which faith and prayer play in this process of integration. Then in a chapter on "The Therapeutic Value of Religion" he has singled out fear and worry as typical factors in experience which religion fortifies personality to meet and to overcome. His concluding chapter on the opportunity the church has to interpret this kind of religion deserves a volume by itself. Perhaps Professor Stevens intends to write this volume later on. At any rate many ministers who are instinctively groping rather than intelligently experimenting in this field would certainly welcome it.

HERBERT H. FIELD.

RELIGIOUS EDUCATION

Objectives in Religious Education. By PAUL H. VEITH. (Harpers, \$2.50.)

The Church and Adult Education. By BENJAMIN S. WINCHESTER. (Richard R. Smith, \$1.50.)

How Shall I Learn to Teach Religion?

- By BLANCHE CARRIER. (Harpers, \$1.50.)
The Growing Boy. By Paul H. FURFEY. (Macmillan, \$2.)
Understanding the Adolescent Girl. By GRACE L. ELLIOTT. (Holt, \$1.25.)

RELIGIOUS education does not emphasize the intellectual aspects of religion at the expense of the vital experiences of religion. Its aim is to consider the student as a whole, the necessary qualifications of the teacher, and what material should be used. All these items take note of the culture of Christian character not by the transmissive but by the creative method. The final goal is spiritual, for the best educational theory stresses experience as central in religion. These five books are offered as helps to carry out this important work of the church.

In Doctor Veith's volume the seven comprehensive objectives analyzed and related in as many chapters are God's Relationship, Acceptance of Jesus Christ, Christlike Character, Building a Social Order, A Christian Life Philosophy, The Church, The Race Heritage. The repeated insistence that the teaching should be positive refers to the need for wise guidance in helping children and young people in the unfolding religious life. Quite a number of recent writers are quoted in support of the positions advocated. It is, however, not a compilation but a first-hand investigation of our needs and how these are to be met.

A teaching pulpit is a necessity, but many issues can best be thrashed out by means of group discussion under right leadership. This is the big opportunity of adult Bible classes which should be organized not as another preaching service, but to help the members clarify their ideas and carry out their Christian purpose. Doctor Winchester's volume should help such classes and the themes suggested bear upon the complex questions of our day.

There is always room for another book on teacher training, if it is written to encourage the improvement of methods. Such is the purpose of this volume by Miss Carrier. Any teacher or would-be teacher who reads it will certainly be

quickened to prosecute this mission with renewed vigor.

The project method of studying pupils is well carried out in this book by Doctor Furfrey. It covers the critical period between six and sixteen in the life of boys. "Many of the difficulties of childhood and youth are due to the inadequacy of our adult-conceived social and educational system into which we try to force the personality of the growing child." A repetition of this mistaken course can be avoided if we make a greater use of the objective test and the clinical method. The results of such an approach with a group of one hundred and sixty-eight boys are given in these chapters, together with many common-sense suggestions.

It is not domination or leadership, but comradeship that expresses a healthy relation between adults and adolescents. The qualifications for its effective exercise in work with adolescent girls are well discussed by Mrs. Elliott. Not sentimentalism, but sympathy, not patronage, but patience, not advice, but counsel are their pressing needs. How best to give these things is the subject of this timely volume. It should be helpful to parents and teachers as well as to the girls themselves.

OSCAR L. JOSEPH.

- The Heights of Christian Devotion.* By DOREMUS A. HAYES. New York: The Abingdon Press. \$3.

THIS volume forms the concluding work of Doctor Hayes' devotional guide books to the Heights of the New Testament: the Heights of Christian Love, Christian Unity, Christian Blessedness, Christian Living, and Christian Devotion; this latter being a study of the six peaks which, according to Doctor Hayes, form that great range known as the Lord's Prayer. The author, our spiritual Baedeker, is a lover of mountains and high places and is a competent guide to follow to these bracing altitudes of the spiritual life. He is familiar with the great guide books written by the Father and by notable pastors and mystics, though we miss the names of some Germans and Frenchmen, Johannes Weiss, Zahn and Lagrange and J. Müller, who

have made excellent surveys of this same country. None of the beauties of this land escape Doctor Hayes' keen and appreciative eye. The blue gentians and edelweiss that flourish here are pointed out with all the enthusiasm of a spiritual botanist. He is a geologist, too, for he shows us in an admirable way the structure and formation of the prayer and with his hammer and chisel he takes boldly in hand such unyielding rocks as the word *ἐπιόνσιος* in the petition, "Give us this day our daily bread." He has also the courage so essential for a mountain climber, and it is a joy to watch him on that steep slope "Lead us not into temptation," struggling to reach the summit. We feel at the end of the book, though the pilgrimage might have been shortened a little, and the guide book supplied with an idea for future reference, that we have breathed an exhilarating air; we have seen new things from these high places; our flagging energies have been restored; our powers invigorated, and we take up the tasks of life with renewed interest and zeal. We were greatly interested in Doctor Hayes' statement on page 289 that an Athenian lecturer asserted that the word *ἐπιόνσιος* (epionsios) has nothing to do with "daily," but was used among the Greeks with the meaning "that which can sustain or maintain." The prayer would then be, "Give us the bread that sustains us." [should not the name of this lecturer have been given with examples of the word in this sense from either Greek books or newspapers?] If the above meaning can be substantiated, modern Greek and the Papyri are at variance with one another. Deissmann, in *The New Testament in the Light of Modern Research*, states that in a papyrus in the Fayum there appeared in a housekeeper's book, among the requisites, *τα ἐπιόνσια* (ta-epionsia), which the philologist Stiebitz affirmed, corresponded with the Latin expression, *diaria*, found in a Latin wall inscription in Pompeii. Both words Deissmann thinks probably signify the amount of daily food given to slaves, soldiers and laborers, and, probably, usually allotted a day beforehand. The strict meaning of the prayer should be "Give us to-day our amount of daily food for to-morrow."

If space had permitted, we should have liked to take up in detail Doctor Hayes' drastic treatment of the petition, "Lead us not into temptation." We may have opportunity to do so some other time.

There are more peaks to scale in the New Testament for which we need competent guides. We hope that Doctor Hayes will long be spared to give us other such valuable guide books.

J. NEWTON DAVIES.

Madison, N. J.

The Pastor and Religious Education. By HARRY C. MUNRO. New York: The Abingdon Press. \$2.

THIS book has a title which strictly describes the author's theme and his treatment of it. Doctor Munro has had experience as a missionary, as a pastor in Tacoma, and as the editor of church-school publications. At the present time he is the director of Adult Work of the International Council of Religious Education. He approaches his subject with the combined viewpoint of a pastor who has met the problems of the pastorate, and a church-school educator who has had thorough training in theory and practice in working out an educational program. The result is a thought-provoking book which sometimes irritates, sometimes elates, and often startles, but always intrigues one interested in the solution of the problem of fitting together in one day's work the programs of church worship and religious education so as to make the most out of each of them.

The various attempts by many pastors and churches to co-ordinate these various departments of their work are described, appraised, and criticized. Patently many of the plans are artificial and strained. The changing conditions to be faced in church work, how to hold the young people, the junior church, the junior sermon, the layman's part, the value of the "Director," and the minister's part in the work are all fairly treated and wisely evaluated. Many suggestions are offered that pastors will be glad to get and many experiments described that

may be worked in whole or in part as conditions permit.

There will be a feeling on the part of most readers that the book is not conclusive. That is true if one is looking for a "do this" and no other kind of statement. However, the author wisely describes methods, noting the strong and the weak points and then leaving it to the reader to decide how far he may use them, if at all.

Perhaps the weak part of the book lies in the feeling which the reader gets that all the attempts in the past have failed. The author does not point out clearly that the church has been producing a fairly good kind of people. To be sure they might be better, very much better; but the conditions which many of us face make it quite impossible to come to the standard of perfection which we all hold as an ideal. On the other hand, we need to be prodded on to do better than the past generations, if we are to be worthy of them. The crass ignorance of too many of us on this matter of religious education, and the "let-her-go" attitude that we have had toward the whole matter of co-ordinating our worship and educational programs, leaves us open to severe criticism. To make our ministry efficient, we cannot neglect this important task. Here we have an attempt in a thorough-going way to set the problems before us and to help us solve them.

JOHN E. CHARLTON.

BOOKS IN BRIEF

The Crusades. Iron Men and Saints. By HAROLD LAMB. (Doubleday, Doran, \$3.) There were several crusades, but in this volume Mr. Lamb describes the first Crusade marked by the exultant fervor of sacrifice of "iron men," as the valiant knights who led it are rightly so called, and of "saints" who did not all have the halo of sanctity. The thrill and stir of this extraordinary adventure, the color and vividness are well reproduced in these pages. Here you meet the Unknown Soldier who wrote a veracious chronicle of the happenings, and travel in the com-

pany of Godfrey de Bouillon, Bohemund the Mighty, Tancred, and encounter Alexis, the Eastern Emperor of dubious character, and some Mohammedans who were "not armed devils, serving idols." Taken on the whole, this first Crusade, which was the great and only crusade, according to Mr. Lamb, was a moral victory over the Moslems. There is confusion in the use of some titles and certain dates are inaccurate, but it is a vivid story of a valorous enterprise and helps to a clearer understanding of mediæval Europe.—O. L. J.

The Human Face. By MAX PICARD. (Farrar and Rinehart, \$4.) The discordancy and unrest of our day have been discussed by essayists to the saturation point. What Spengler tried to do in his two massive volumes on *The Decline of the West* failed to produce conviction. Picard strikes bedrock without the sophisticated animus of the partisan. He is quite original in pointing out with a wealth of argument and illustration from history and biography how grievously we have become obsessed by our self-importance. The delusion of this complacency and confusion is stamped upon the human face, which is an open confessional of our modern emptiness and our lack of certainty and security. "The faces of to-day are all possibility, there is no reality in them." This is only measurably true, and the second part of the sentence is an exaggeration, which might be illustrated from the faces reproduced in this book. But there is much in it that commands attention.—O. L. J.

Girls Who Made Good. By WINIFRED and FRANCES KIRKLAND. (New York: Richard R. Smith, \$1.) Fifteen brief biographies of courageous women chosen from among representative callings which range through the arts, sciences, politics, missions, and social service. It is not a juvenile book. It is well written and makes good reading. The essays are short but not sketchy. Some of the women included are Rosa Bonheur, Florence Nightingale, Jane Addams, Nancy Astor, Madame Curie, and Alice Foote MacDougall. The book is evidently the result of wide reading on the part of the authors and a great

deal of study in selecting from the mass of materials that which is important.

Religious Aspects of the Conquest of Mexico. By CHARLES S. BRADEN. (Duke University Press, \$3.50.) The conquest of Mexico is something with which few people have even a "bowing acquaintance." And yet nothing more thrilling has taken place in human history. Before the Spanish came to the New World there was a thriving civilization south of the Rio Grande—a civilization that had made greater advances in several respects than had that in Europe. True enough, it was a pagan civilization, and barbarous elements characterized it to a great extent. But it was a "going" affair, and not without merit and quality. The coming of the Spanish practically destroyed what it had taken nearly twenty centuries to develop. In this book we have a careful study of the religious aspects of that destruction. The author has made an extensive search of the available sources, and his materials are presented in a very thought-provoking style. The book adds greatly to that information which is essential to a better understanding of our neighbors to the south.

Church and Newspaper. By WILLIAM BERNARD NORTON. (Macmillan, \$2.50.) "The purpose of this book is to help ministers and church laymen to understand better the daily newspaper and learn how to obtain more and better religious publicity." So declares the author, who for twenty years has been Religious Editor of the Chicago Tribune and for an equal number of years was in the pastorate. Doctor Norton is a graduate of Northwestern University and holds his B.D. from Garrett Biblical Institute. He holds the degree of Ph.D. from Syracuse, and wears a Phi Beta Kappa key. He is a member of the Rock River Conference of the Methodist Episcopal Church. But the preparation which especially qualifies him to write this book is his long and successful experience in actually getting religion and the church on the front pages of the newspapers, and that in Chicago! The book is full of his personal experiences. No minister can read the book without getting at least a half-dozen workable

ideas, and in addition a great urge to activity in respect to using the newspaper in his church work.

BOOKS RECEIVED

(Editor's Note—These books have been received from the publishers. Fuller notices of them will appear later.)

THE ABINGDON PRESS, New York-Cincinnati-Chicago

Religion in the College. By Edward Sterling Boyer. \$1.25.

Week-Day Church Schools. By Nathaniel F. Forsyth. \$1.25.

Speech Made Beautiful. By Helen Stockdell. \$1.00.

THE METHODIST BOOK CONCERN, New York-Cincinnati-Chicago

Our Pupils. By E. Leigh Mudge. \$1.00.

The Business Girl Chooses. By Marion Lele Norris. \$1.00.

THE COKEBURY PRESS, Nashville, Tenn.

After Pentecost, What? By several authors, including O. E. Goddard, G. Ray Jordan, W. T. Watkins, Samuel M. Cavert, Elmer T. Clark, Julius E. Crawford, Halford E. Luccock, and R. A. Doan. \$1.50.

The Bibles of the Churches. By Andrew Sledd. \$1.00.

Junior Worship Materials. By Nellie V. Burgess. \$1.50.

THOMAS Y. CROWELL, New York
Humanistic Logic for the Mind in Action.
By Oliver L. Reiser. \$3.00.

THE MACMILLAN COMPANY, New York
The Jewish Library. Edited by Leo Jung. \$2.50.

The Fight for Peace. By Devere Allen. \$5.00.

Affirmations of Christian Belief. By Herbert A. Youts. \$1.00.

Our Economic Morality. By Harry F. Ward. \$1.75.

Christianity in a World of Science. By Chester F. Dunham. \$2.00.

Kilts to Togs. By Harry Webb Farrington. \$2.50.

The Fullness of Sacrifice. By F. C. N. Hicks. \$5.50.

A READING COURSE

Christian Ethics and Modern Problems.

By W. R. INGE. New York: G. P. Putnam's Son. \$5.

PROFESSOR SANTYANA, in recounting the history of his opinions, declared that "religion is the head and front of everything." He went on to say that all practice and enjoyment, whether of art or anything else, fall within the sphere of morals, that is to say, "moral economy and not moral superstition." In this same second volume on *Contemporary American Philosophy*, Professor Tufts summed up his philosophy of life: "To follow sympathetically the expressions of beauty, to be lifted by the sublime, to confront calamity and catastrophe with tragic depth of comprehension, and to look upon all human efforts and good or ill fortune with the sympathy and detachment of friendly good humor." He further stated that he has been identified with the church because "on the whole and in spite of its failures it has borne witness to the existence of other than material aims." Professor Wenley, convinced that "man progresses by deepening of spiritual insight," made an important distinction: "The saint does evoke things of good report; the artist does evoke loveliness; less fortunately the philosopher attempts to evoke truth." However different may be the three approaches, the ultimate goal is the appreciation and appropriation of values.

This is pre-eminently a moral issue. Its significance for our day is in the fact that the center of gravity now is rational motive, religious experience, and the enlightened conscience of the individual. Coercive authority, ecclesiastical or academic, no longer appeals to us. It doubtless has a place among the morally and mentally exhausted who relegate the rights of self respect to vehement leaders. Persuasive authority, on the other hand, recognizes the rationalized and moralized life which has the backing of the *communis sensus* of the Christian community, not as a conventional standard, but as an

experimental verification. It proclaims that the object of our worship is a compassionate and beneficent Being and that the objective of worship is a life of self mastery, of integrity, of piety. Both object and objective are focussed in the character of Jesus Christ. He introduced the realm of spiritual and ethical values by his life of sublime faith in God, of intense inward purity, and of unalloyed charity toward all mankind. Unless this final authority of Christ is maintained there would be nothing left of Christianity worth quarreling over. Dean Inge is right in this verdict, as also in the concluding sentences of his book: "We may see strange experiments in practical ethics and the authority of Christ may be more widely rejected than it is to-day. But I have no fear that the candle lighted in Palestine nearly two thousand years ago will ever be put out. 'Lord, to whom shall we go? Thou hast the words of eternal life.'"

Ethics have been discussed ever since man began to think concerning social relationships. Professor Woodbridge Riley in *Men and Morals* traces the long evolution of ethics purely as a humanistic endeavor. The testimony of history, however, sustains the view that there cannot be any adequate ethical expressions without the dynamic of religion. Religion has often been separated from morals, just as there are some who maintain that there could be religion without revelation. In both cases the purview of religion is distinctly limited and the human conscience revolts against what is of the earth earthy. We may not put it quite as strongly as Bradley that "a man who is religious and does not act morally is an impostor and his religion is a false one"; but he is quite right that "religion gives us what morality does not give." Bishop McConnell pointed out in his Yale lectures on *The Prophetic Ministry* that the signal contribution of the Hebrew prophets was in tying up religion and morals. What they did so well was thoroughly completed by Jesus. "It is that will to

do the will of the moral God which marks Christianity as the religion of Jesus and the prophets. . . . The foes which the followers of Jesus have most to fear to-day are those which hold to the forms of Christianity while minimizing or disregarding its prophetic content and spirit."

Christianity has always had rivals, but they are remembered by their defeats when brought face to face with the only virile gospel of a full redemption. The modern rivals which are making their bid for our support, cannot be lightly dismissed. These would-be supplanters must be considered on their merits. A judicious comparison between them and Christianity, as theory and practice, will show which has the greatest capability to guide our lives in the paths of purity and peace. For our present purpose this need not be done after the style of James Martineau's *Types of Ethical Theory*, or F. H. Bradley's *Ethical Studies*, or other later works. Our concern rather is to find out in what respects Christianity has met the moral needs of men, and whether it has any message for our own age searching for stable anchorage.

We cannot overlook the fact that much in the present constitution of society is altogether foreign to conditions in the first century. Our Lord did not intend to legislate for the future, but submitted certain pregnant principles based upon the holy love of God, which is the last reality of the universe. He left it to his followers to work out these principles under the guidance of the Indwelling Spirit. "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he the Spirit of truth is come, he shall guide you into all the truth" (John 16. 12). These words of the Johannean Christ concerning a progressive unfolding, a larger apprehension and a fuller application of the gospel of the Incarnation and the Atonement are endorsed by the whole New Testament. These words further imply the Christian privilege of moral independence which must never be confused with moral looseness. It means that an independent judgment exercises enlightened discrimination to conserve what is good in tradition, and in the

spirit of constructive revolution to face the demands of our day with the adventuresomeness of faith and loyalty inspired by Christ. In such circumstances a wise compromise is essential if we are to hold together conservatives and radicals—those who go too slowly and those who are too fast. This course is practicable if we realize what is the actual mission of the church. "Only when it is recognized that the church has no interests except the moral and spiritual welfare of the whole society in which it is placed; only when the church is content to be the conscience of the nation, holding up as a shining light the standard of values which Christ came to earth to reveal, can the church discharge the duty which it ought to perform" (II).

This conviction of Dean Inge is shared by others. His latest volume has the characteristic notes found in his other writings. He does not hesitate to repeat himself. But he is one of the few thinkers with originality and frankness, who expresses himself with distinction and vitality which command the attention even of those who disagree with him. His outlook is determined by the assurance that whatever changes may take place under the impact of natural science, economic forces, philosophical correlations and social adjustments, the ultimate court of appeal is spiritual and moral and not materialistic. He is too combative in some of his statements and he frequently betrays an aristocratic prejudice against democracy, which he seems to be incapable of understanding. He is more over a Christian Platonist and his emphasis on spiritual values is to the good. But Platonism and Stoicism even in their improved forms appeal only to the cultured few because the religious element is subordinated by the speculative. Herein is the danger of much modern thinking which follows the vagaries of abstractions and forgets the virtues of indispensable realities. Christianity overcame Neo-Platonism and its related cults because of an intensely religious life united with moral experience. It is only on these terms that it will overcome its modern rival. Dean Inge protests against the secularizing of Christianity in Protestantism and

the externalizing of it in Catholicism. He insists, in view of the ethical revolution and social conflicts of our day, that "the safest course for the modern church is to return to the Christianity of the New Testament and to build afresh upon that foundation" (9). This is not a counsel of obscurantism, but of wisdom. We need to recover the mandatory principles inspired by the holy love of God in Christ. "A cool head and a cold heart never yet brought anyone to the foot of the cross" (26). Where such love is the dominating purpose of Christians, as Professor Moffatt shows in his book, *Love in the New Testament*, we find little place and less provision for selfish calculations, sinister motives, sophisticated behaviors.

Christian ethics are religious and not secularist. The definite standard of ultimate values is embodied in the personality of Jesus and it has been variously reproduced by his followers. It is no exaggeration to say that the enlightened conscience of our day is in closer sympathy with the fundamental ethics of the gospel than it is with the militant ecclesiasticism of the churches. The spirit of revolt against conventions and traditions is probably a temporary phenomenon. The notorious fact is that "our religion no longer attracts those who are shaping the thought of our time." The problem then is how to present the truth to those who are partially estranged from the religion which ought to be their deepest inspiration, and whose revolt is partly ethical (402). The bold pioneers of the first century solved it for their day by magnifying the essential inwardness of the *testimonium spiritus sancti*, interpreted in the light of Christ's revelation of values and of their own urgent needs in an age of stagnation and decadence. The same was done in part by Luther, whose individualistic ethics did not, however, Christianize the corporate life. This was better accomplished by Calvin, who boldly insisted that all life, private and public, must be brought under the rule of God. But Calvinism later relapsed into legalism, and Protestantism as a whole made more of orthodoxy as an intellectual conformity to creed rather than as a spiritual unity of character. Herein lies

the significance of the Evangelical Revival, which transformed the individual as well as the society to which he belonged. This movement suffered from reactions not long after Wesley's death, as Warner shows in *The Wesleyan Movement in the Industrial Revolution*. Whatever the causes, the fact remains that the modern church has lost its grip. Instead of staring vacantly at space or indulging in pious gestures or yielding to panic or protesting assertively, all of which are marks of the inferiority complex, the duty of the church is to understand and carry out its primary task. It is to testify by precept and practice to the reality, the reliability and the realizability of the shining ideal in Christ.

This is easier said than done. "Christianity is the sternest of all creeds because it claims the whole man, his words and thoughts as well as his actions" (41). It cannot be otherwise, for the cross is its unique symbol. The church came into being by the sublime sacrifice of the Son of God, and it has maintained its influence by the sacrificial heroisms of its members who have lived dangerously without regard for comfort or convenience. Our debt to the saints who had warm sympathies and were shrewd judges of human nature must not be discounted because there were some saints, so called, whose errors of judgment and harshness of spirit were leagues removed from the mind of the Master. Jesus was accepted by his contemporaries as a teacher of righteousness, but he went further than Judaism and Paganism. He appealed mainly to the will and discouraged any emotional retreat into islets of safety or superiority. He gave "an outlook, a manner of thinking and acting, a standard of values which necessarily penetrate every corner of the personality." It was this spirituality and inwardness which made more of prevention than of cure; or, as the late Bishop Williams said, his method aimed to turn off the spigot instead of mopping up the floor. The ethic of the gospel was certainly not an ethic of the interim, but of penetrating authority for all time.

The strenuous Christian ideal later suffered from two distortions. One was

asceticism, resulting from fatalistic exaggeration of the world-renouncing and self-denying aspect of Christianity. The other was theocratic imperialism, based upon fanatical devotion to the church as an organization. Asceticism is a heroic or cowardly method of religious living. It is not peculiar to Christianity and its history is a dismal chapter of mortifications, fastings, abstentions which often mistook means for ends. The essential truth of asceticism is concentration, but many ascetics overlooked the Christian ideal of wholeness and submitted to outrages upon human nature. This was clearly a misunderstanding of the purpose of renunciation taught by Jesus on the part of Catholicism and Protestantism. But in spite of faulty austerities, asceticism emphasized the truth of sacrifice which is being overlooked by us under the influence of a dubious utilitarianism that measures values by the materialistic tests of the marketplace. One of our problems is how to commend the simple life, with leisure for thought and communion with God, to a generation of church people who are obsessed by the passion for getting and spending without being able to distinguish the necessary from the superfluous.

The other aberration is even more disastrous to spirituality and morality. In criticizing the tyranny of ecclesiasticism, embodied in the Roman Catholic Church, Dean Inge discriminates between the monopolistic claims of the institution and the truly Christian practices of individual members. Nor does he minimize the courage of this church in attacking modern evils with mediæval weapons. But its false theory of theocratic imperialism "represents a complete apostasy from the gospel of Christ." In a lengthy chapter he covers much ground familiar to students of church history, but he also gives illustrations and quotations from writings not quite so well known. He does not overlook the intolerances and persecutions of Protestantism, but these methods of making recruits have been virtually abandoned by its modern representatives. Catholicism is still hospitable to such courses and its heart is still wedded to the spirit of the Inquisition. The sub-

ject is more fully expounded in *Catholicism and Christianity*, by C. J. Cadoux. However charitable we may wish to be, the conclusion cannot be avoided that the Roman Church, which is synonymous with the Papacy, is a dictatorship and an anachronism albeit very much alive and "the worst perversion that Christianity has ever undergone." The end of its arbitrary rule is not yet, nor will it be reached in any near future. Its peril to Christianity and civilization is to be met and eventually removed, not by hectic denunciations, but by a united Protestantism, showing greater loyalty to what Christ taught of "a kingdom of values exalted above space and time."

The longest chapter is on "Problems of Social Ethics." These cannot be solved by snap judgments which are emotional rather than rational. A fearless faith that "the revelation of Christ is a permanent enrichment of the human race" is brought to the impartial consideration of some difficult questions (200). The scientific creed which acknowledges uniformity of sequence is compatible with religious belief in a higher spiritual order. The realm of absolute values is the real world and our task is to reinterpret this world and its ethical duties with due reference to "the special revelation which has been made to our age through natural science." What does Dean Inge mean when he calls miracle "the bastard child of faith and reason which neither parent can afford to own"? (208). If he accepts the supernatural, as he apparently does, such an outburst is a species of shallow rhetoric. Nor is there any justifiable prospect that "the spiritual may gain what the supernatural has lost," for they are inseparable. Industrialism is another determining factor in modern civilization. The problems of production, distribution and consumption are both intellectual and ethical. It is true that the church as a corporate body must not be identified with any political party. Whatever may be the case in England, with an established church, our history proves that the church has not been "badly smirched" in entering the political arena when moral issues were in jeopardy. Indeed, it would have been smirched had it refrained from

lifting up its voice against social and economic evils. The Eighteenth Amendment was secured by what the Dean calls the sect type of Christianity, but such a characterization is a prejudiced description of the militant Protestantism in a land like ours, where church and state are separate and have no intention of being united. The four sections on the Social Teaching of the Church are suggestive. Luther was essentially a church reformer, but in spite of his inevitable limitations, we cannot belittle his solution of the religious problem on ethical lines. This was in closer accord with the New Testament than the sentimental ecclesiasticism of the Roman Church. In this respect he was in agreement with Calvin that Christian morals are inspired by Christian motives, which originate and operate where the worship of God and the fellowship of believers are practised. The truth of communion was paramount in the church concept of the Reformers, as Professor John T. McNeill points out in his illuminating book on *Unitive Protestantism*. This is the truth we need to emphasize with the greatly reduced attendance at our church services and the ominous attitude of many toward the church. The revival of religion and ethics will not come merely by æsthetical, liturgical, and architectural improvements, desirable as these are. It will take place by the recovery of the vital sense of God which will re-establish a closer relation between the individual and social experiences of the Christian life.

No additional light is thrown on the Population Question, Humanitarianism, the Position of Women, and War. Here again the Dean airs his misunderstandings and writes some ridiculous things about America. The chapter on "Personal Ethics" considers the effect of the new conditions and new ideas on the ordering of the individual life and the ideals of character. "The church of the Spirit must satisfy the conscience of the modern man, without making any compromise with his ingrained secularity" (352). The widely prevalent secularity threatens to drive out spirituality. This can be avoided only as we direct the idealism and religious interest of our age in har-

mony with Christ's estimate of real values. This estimate is much more than a code of chivalry and honor. It goes deeper and reckons with the facts of sin and redemption. The change is to be wrought not by attempts to dragoon people into virtue or by condoning the infirmities of human nature, but by investing Christian ethics with the charm, romance and heroism which place self knowledge, self reverence and self control in the context of the whole of life. In this connection there are timely discussions of the Problems of Sex, Divorce, Suicide. We need to bring all life to the threefold test of goodness, truth and beauty as visioned in the personality of Christ. "It is selfishness that most often spoils disinterested affection; it is pride which most often prevents us from keeping our minds open for the reception of new truths; and it is sensuality which most often poisons our appreciation of the beautiful" (398). The final solution lies neither with the church type nor the sect type of Christianity. Both must be taken into a new type which is more mystical, more intuitional, more charitable, more tolerant of differences, because more overwhelmingly religious. This is to be found only in Jesus Christ beyond whom the moral stature of humanity can never go.

SIDE READING

New Testament Ethics. By C. A. ANDERSON SCOTT. (Macmillan, \$2.) The growing catholicity of Christianity was finely illustrated when the University of Cambridge conferred the degree of Doctor of Divinity upon a Nonconformist and invited him to deliver the Hulsean Lectures, hitherto given only by Anglicans. There could have been no better choice for this double honor than Professor Anderson Scott. This volume is a discerning exposition of the evolution of Christian ethics, especially in the teachings of Jesus and Paul. The guiding principles which underlie the ethical teaching of the New Testament show that ethical motives are more important than ethical regulations. Like all great teachers, Jesus taught far more than he put into words, and his influence is seen in the men who learned

of him. Paul better than any other reproduced and developed the inner principle which is the essence of the Christian ethic. His deeper conceptions of sin and forgiveness with reference to the good life were not due to greater clarity, but to his experience of redemption in Christ. This is how the church must fulfill its mission. The substance of Christian duty is summed up in what Doctor Scott calls three commandments. Here is the last: "Thou shalt not indulge any appetite, however natural, at the cost of injury to the health or character or the dignity of a fellow-creature for whom Christ died."

Morals of To-Morrow. By RALPH W. SOCKMAN. (Harpers, \$2.50.) This book is not A Preface to Morals either in the austere spirit or with the dismal outlook of Lippman. What he and others like him advocate is sharply challenged in what might be called A Prophecy of Morals. Dr. Sockman offers no hostages to any school of ethical thought, nor does he expect to receive any as he confidently and courageously lifts the veil over conventional beliefs and practices. He does it in the truly scientific spirit which insists on discovering moral truth or rather on separating what is so regarded from what is actually so. Authority speaks from the inwardness of things, resting on reason, utility and experience. Authoritarianism relies solely on the institution, and its power to hold the balance depends on the strength of the organization. This distinction is forcefully brought out in the discussions on the emotional poverty of naturalism, the spiritual emptiness of humanism, the moral futility of ethics divorced from religion. It is further indicated in the suggestions how the church must prove itself to be a true teacher and so win public recognition. Most satisfactory is the argument that for the artistry of goodness and the grace of ethical action, the emphasis must be shifted from restraint to research according to the Galilean method. The book rings true from start to finish, modern all the way through, making it clear that the depths of current

life can best be purified and transformed by the Christ Spirit, for effective well being and well doing.

The Enlargement of Personality. By J. H. DENISON. (Scribners, \$3.) One of the conclusions of H. G. Wells in his *Outline of History* was that "we have tamed and bred the beasts, but we have still to tame and breed ourselves." Some of the causes of this failure were considered by Mr. Denison in *Emotion as the Basis of Civilization*. In what might be regarded as a sequel to this historical survey, he continues the investigation with special reference to the individual. The material comforts of life are not the final test of superiority, nor are they indispensable for the culture of character. What we need is to change ourselves more than our environment. This is surely what Jesus meant, that a man must be born again. When he acquires the new concept that he is a child of God and that all men are his brothers, the illumination and integration of self will make for serenity and happiness, and be conducive of conduct worthy of the emancipated experience. Such is the thesis of this interesting volume based upon the author's observations in many lands, among primitive and cultured peoples. Some of his most impressive illustrations are taken from missionary work, which give proof of the superior virtues of the Christian ethic. The conditions for the radiant life are brought out in the comparison between Protestant, Roman Catholic and pagan methods of self enlargement. We are truly on the outer verge of knowledge as to the resources of the mind. The years await astounding revelations of our power to master and control them. Without saying it in so many words, this author has written one of the best books on the genius of Christianity.

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